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UNITED MISSION STUDY

Christ Comes to the Village

Edited by Mary Schauffler Platt

CHAPTERS III and IV—HE GIVES SKILL TO THE LABORER: HE TRAINS THE MIND

Reviewed with additional material by Mrs. E. D. McKune, Canton, Ohio.

"Blessed are they that labor, for Jesus partakes of their bread,
He cancels the curse of Eden, and brings them a blessing instead.
He puts his hands to their burdens; he enters their homes at night;
Who does his best shall have as his guest the Master of life and light.

"This is the gospel of labor; ring it ye bells of the kirk;
The Lord of Love came down from above to live with the men who work.
This is the rose that he planted, here in the thorn-curst soil;
Heaven is blest with perfect rest, but the blessing of Earth is toil." (Text)

THUS does the poet pay tribute to those who sow, cultivate and reap, and to those who work in shop or factory, that the millions of the world may be fed and clothed.

Suppose we visit our great art galleries and see there the artist's conception of the laboring man, symbolized in such pictures as *The Sower, The Man with the Hoe, The Gleaners,* and *The Angelus*—all the work of Francois Millet, peasant-born painter of peasant folk.

Before *The Man with the Hoe* let us linger. His attitude of body and his drawn face show a man working to the limit of human endurance. Is he toiling that loved ones may have food, or is he being exploited by a cruel master? Of the man in this picture Edwin Markham has written:

"O masters, lords and rulers in all lands,
How will the future reckon with this man?
How answer his brute question in that hour,
When whirlwinds of rebellion shake all shores?"

Are we perhaps today hearing rumors of rebellion throughout the world—the voice of farmers and laborers who live below what some choose to call "the starvation line"?

Or, in our visit to the art gallery let us pause before that marvelous masterpiece, *The Angelus.* The story is told that one day Mr. and Mrs. Millet were looking through a shop window at a picture the artist had

recently sold. Finally the wife said, "That picture is not worthy of you, Francois." "Yes, I know", he replied, "but we needed the money." Quietly his devoted, understanding companion replied, "We can starve but we can never paint a picture like that again." The soul of the artist went into his next picture, and the world has *The Angelus*. Who does not know this picture of a peasant man and woman? The day's work is almost over. From the distant church comes the sound of a bell. The man and woman leave their potato-digging and bow in reverent prayer to God who gave them the potatoes, the field—even life itself. Perchance the spirit of the picture so grips us that we too seem to hear the bell and stand with bowed heads.

Would that in every village and farm home of the world those who are weary and heavy laden might turn to Him who alone gives spiritual rest and refreshment. To such He gives skill!

Inasmuch as the Magazine articles which follow consider Chapter IV as it applies to our own fields, this review will be confined to the part of Chapter III which especially concerns

RURAL INDUSTRY IN THE FAR EAST

Mrs. Wang and Mrs. Wu of Pagoda Village in China are washing clothes one chill November morning in Watering Horse River. They rub their clothes clean on the stones that for generations have served as washboards. As they stoop over the edge of the water they talk of the heavy padded garments they must make for winter from the cotton they have spun, dyed, and woven into cloth. Yet the drudgery of weaving, sewing, housekeeping, chicken-tending and pig-feeding would be nothing to them, they say, if only they were sure of enough grain to eat during the winter. They talk of the evil spirits that destroy their crops; of the high taxes; of the 30 per cent interest that must be paid on money borrowed for a brother's funeral expenses. As an airplane skims across the clear blue sky Mrs. Wu queries, "Do you suppose that whoever does such miracles as to make a boat fly like that would know how to do miracles to make our crops grow?" "Who knows?" is their unanswered question as they climb the steep bank to their brick and mud village.

Thus does Miss Nowlin, the writer of this chapter present to us the farmers' wives of China. This compact and fertile country with 2500 miles of seacoast; with natural resources, developed and undeveloped; with agriculture the leading industry and rice the chief crop! "If the total population of the United States, Germany and Great Britain were all farmers, we would have a group approximately equal in number to the farm folk of China." We also read that "the average farm in China is four and one-half acres and the average income of a Chinese farmer is $17 to $50 per year." Intensive farming naturally results, sometimes on terraced hillsides and the pity of it is that often the farmer cannot afford to eat the rice he raises. When times of famine come, actual starvation results. The devotion to ancestors makes them cling to the "good earth" handed down to them. Seldom

do husband or wife have any labor-saving machines. The illiteracy of village folk is high. For them especially Mr. James Yen, lovingly called "Jimmy", has developed the thousand-character alphabet to take the place of the fifty-thousand characters which made up the monosyllabic Chinese language. "Jimmy" Yen's inspiration came while he was a Y. M. C. A. worker in the World War, following his graduation from Yale. He noticed that the coolies could not read the posted notices, from whence grew his ideal of making his countrymen literate.

CHINA'S NEW SCRIPT

Let us call on a Korean farmer's wife in her low thatch-roof mud house. It stands on the hillside looking like one of many brown mushrooms. We sit on the floor covered with oiled paper and watch her weave cloth which she will take on the morrow to a market ten miles away. In one corner of the room is a hen peacefully sitting on her eggs. The only furniture is a chest of drawers. She tells us of the Pak family, pillars of the church, who had to move to Manchuria to make a living.

Korea has a population of approximately 20,000,000. More than three-fourths of the people are farmers, in many cases, tenants. When we realize that the average farm is only three acres do we wonder that the Christian women pray for better times and their non-Christian sisters give offerings to the "spirits". The farm women work hard, as do also their husbands. Many migrate to Japan and Manchuria—discouraged with their low crop yields, the high taxes and exploitation by the government, and unscientific farm methods. This moving has caused "some churches to become so weakened they do not have force left to win the new population."

We hurry on to Japan and meet there Toshi, a teen-age girl and her mother Toda, gathering mulberry leaves for the hungry silkworms. Day after day they work to feed their

wriggling little boarders. We listen to rebellious Toshi as she talks of the low price of silk made by their dainty worms as they try to compete with the "iron silkworms" that make rayon. Toshi wonders if feeding the "iron silkworms" could possibly be worse than the drudgery that is now hers. Her mother quickly answers, "Hush, child, was not your sister as strong and well as you when the factory agent took her to work in the city last year? And now she coughs both day and night with the pale sickness." As the two go to another hillside for more leaves, we also wonder whether the tenants in Japan will sometime rise up against their wretched landlords if conditions are not changed.

There is a beautiful, artistic side to Japanese life but we also find in this lovely Sunrise Kingdom "eight million of Japan's rural women fighting a losing battle against machines" —working with the silkworms or in rice fields, day after day stooping in the mud and water, setting out the little plants. Or it may be they are picking and drying tea. To the discontented, Communistic propaganda is seeking to offer relief. Dare Christian missions ignore the Japanese farmer?

In the Philippines, too, we find terraced hillside farms, with crops of cotton, hemp, fruits and rice. Especially are we interested in the Igorots, formerly fierce head hunters. They have devised good systems of irrigation for their hillside rice paddies. As they work they sing rice-planting chants which tell of their back-breaking job.

What is ahead for the farmers of the Orient? Their methods are antiquated, they follow superstitious practices and times go from bad to worse.

Christian Missions are hearing the call. A hundred agricultural missionaries (a good start but all too few) are trying to give to Oriental farmers the best that Western science has to offer. They are working out systems of education in the villages that will prepare the pupils for farm life, conducting farmers' institutes and demonstration farms. Women are being taught better ways of doing the things that properly belong to the sphere of woman's work. Sewing machines are being introduced into the humble homes, sometimes by exploiting manufacturers who buy the cheap labor of the women, it is true, but often with the highest motives of making work easier for the farm women.

Many problems are still unsolved. There should be better methods of laundry work in localities where scarcity of wood makes washboards a luxury, and inexpensive ironing methods. If cheap food grinders could be produced, bread might be made to replace the bulky grain diet which causes distention of the stomach.

Can we consistently make daily use of the things these Orientals supply for us and not share with them the best of our mental and spiritual gifts —the Abundant Life found in Christ?

We want these women to be happy in their work—happy because their families have enough to eat and wear. We want them to have a confident trust in Christ, even as did the nine-

teen-year-old English servant girl who penned these lines:

A PRAYER HYMN

Lord of all pots and pans and things; since
I've no time to be
A saint by doing lovely things, or watching
late with Thee,
Or dreaming in the dawnlight, or storming heaven's gate
Make me a saint by getting meals, and
washing up the plates.

Although I must have Martha's hands, I
have a Mary's mind,
And when I black the boots and shoes, Thy
sandals, Lord, I find.
I think of how they trod the earth, what
time I scrub the floor;
Accept this meditation, Lord, I haven't
time for more.

Warm all the kitchen with Thy love, and
light it with Thy peace;
Forgive me all my worrying, and make all
grumbling cease.
Thou who didst love to give men food, in
room or by the sea,
Accept this service that I do—I do it unto
Thee.

—M. K. H. in Westminster Record.

PROGRAM SUGGESTIONS

I. *Invitations*

1. *The Angelus*—Perry Picture, No. 509—1 cent size (See suggestions in August Magazine).

2. Or, because Chinese or Japanese lanterns speak to us of the artistic side of Oriental life, write following invitation on "cut-out lantern."

"To plant rice is far from play;
All day you have to stoop,
You can neither rest nor sit,
And you can never stand up straight."

For "further light"
On the Laborers of the Orient
Let this lantern guide you
To

Place: .....

Date: .....

(The above rhyme is a rice-planting chant, p.89 of Text. Because rice and silk are two products of the rural Orient, you may find it effective to tie a few rice grains in scrap of silk and attach to invitation.

II. *Posters, Charts, Pictures*

1. *The Angelus*, 10 cent size. Write below Matt. 11:28-30.

2. In the *Teaching Pictures of Rural Life Around the World* (Suggested in August Magazine) are several showing people at work in rice fields, their farm implements, etc. Fine for posters or for explaining life of laborer.

3. Material for chart showing size of farms in Orient gleaned from Text, p.76.

4. Search current magazines, papers, etc., for pictures of rural people at work.

5. If invitations not used for announcement, might use above suggestion for poster, cutting out large lantern and writing chant on it.

III. *Devotional Service*

1. Quiet music.

2. Leader's introduction (Showing picture of *Angelus*)

"Out of the rush—of life
Into the hush—of prayer
Come ye apart and rest awhile."

Leader may briefly tell meaning of *The Angelus*. Even as this bell calls to worship, so God calls all who labor to worship Him.

3. Scripture for Ch. III—Matt. 6:-11; Matt. 11:28-30. For Ch. IV.—Psalm 119:97-104.

4. Musical Reading—*Legend of a Twilight Bell* by Lytton Cox (35 cents at Music Stores).

5. Pictures of *The Sower, The Man with the Hoe, The Gleaners*—by Millet. They are symbolic of the three phases of a farmer's life—sowing, cultivating, reaping.

6. Song "Come unto Me" followed by definite prayers for those who labor. "When we pray God works."

V. *Demonstrations*—In the text

are three dialogs which might be "acted out" word for word. All three might be used as group entitled, "Farm Women From the Orient as our Guests", or one or two used.

1. Chinese Farmers' Wives (Text pp.77-79. Picture opposite p.77.) Setting; several large stones.

2. Korean Farmer's Wife and Missionary—(Text pp.80-82.)

3. A Japanese Farmer's Wife and Daughter. (Text pp.84-86. Picture opposite p.84.)

VI. Rural-World Mail Bag—Current items on industrial, agricultural and educational life. The flood in China and its effects on life of people, for instance.

VII. *Articles* and the *Play* in *this Magazine* from our own Mission fields.

VIII. *For Prayerful Thought*—Throughout the world many men do not have steady work. If we believe that every man who wants work ought to have it, how can this ideal be accomplished?

IX. *For the Social Hour*

1. *Human Map*—Have a certain woman wear or hold a number of articles from foreign lands which we use. For instance, ivory, silk, rice, diamonds, gold, linen, spice, rubber, watch, soap, fan, etc. Give to other women tags and let them write name of country from which they think articles come and attach to that article. Leader checks to see if correct, then stresses fact that we receive from the women of the Orient many things that we consider necessities and luxuries. Are we in return sharing with them the Abundant Life?

2. *Refreshments*—Tea and wafers would be appropriate for this study on the Far East. The tea might be in the mailbag and delivered to the hostess as a gift from women of Orient. (Of course hostess would be in the plan and might have her water boiling).

He Trains the Hand

By Rev. J. G. Campbell, Pasrur, India.

IN Jesus Incarnate we see anticipated the emerging needs and longings of nations but yesterday reborn.

The Occident takes for granted the carpenter shop and the years of manual service in Nazareth; to the dignified Oriental of by-gone days, they were beneath his dignity and not to be mentioned. Only the servile and God-forgotten labored with their hands. So tremendously did this idea grip and permeate the thinking of scholars, that outcastes and menials felt that somehow or other God intended that when the new door of emancipation in Christ was opened, that it must include emancipation from toil. Even yet village women challenge us with the demand to be freed from tasks by which they earn their livlihood.

Perhaps we missionaries fostered this thought as we went about in the early days trying to enlist boys for school, by holding out the bait that they might become teachers or pastors, or in some way escape toiling with their hands. Of course the idea was indigenous too. Only now are we seeing boys getting some schooling without expecting to get some "white collar" job in ideal surroundings.

In our own Mission very early an attempt was made to teach soap-making, based no doubt, on the evident need for more soap. Later this need

INDUSTRIAL TRAINING IN THE MISSION SCHOOL AT GUJRANWALA CONTRASTED WITH CRUDE METHODS OF NATIVES AT THE SAME LABOR

was met in a more permanent and efficient way by the Boys' Industrial Home at Gujranwala, opened as a home and place of training for orphan boys brought North from the great famine areas.

Now, it might seem a very simple thing to put a lot of boys to work and even make it profitable here in India, where people do not eat or wear very expensively or very extensively. The difficulties are much greater than would appear at first sight. Each trade taught must invade the age-long caste area where the arts are passed down from father to son. Not many Indian boys are natural mechanics or artisans outside of these castes.

The boy learning carpentry must also be adept at finding work and marketing his skill. So great is this difficulty that some even yet despair.

However a new day has dawned on all India in this field of trade work and manual skill. India feels her need of being able to do for herself if she is to attain the national independence which has become the desire of her heart. Sons of prominent men are taking up lines that even a decade ago would not have appealed to them. The Government is actually embarrassed in it's effort to meet this new demand for technical training. As a rule the type of Englishman in India does not find himself fitted for this sort of thing.

In the world of practical things, the whole training and atmosphere of America seem to have fitted her sons to convey the ideal of the dignity of human labor to the older nations of the East, and especially in India where caste has erased all honor and dignity from the tasks of life, which are even glorified in the poetry and literature of our fathers.

To many thoughtful missionaries this seems to be the one field in which America can make a very great and almost first-hand contribution to India's great needs. Many Indians are able to train their sons and daughters in the classical lore, even of the West; not so in these more practical things. It comes to the difference even when tried between standing off and directing and actual demonstration by doing.

While the training of motor mechanics is hardly a rural project, we are seeing boys from the shoe-making and tailoring departments of the Boys' Industrial School, going out to villages and making good there.

Usually there is a first period of struggle in which the boy is learning how to market his skill. If he is easily discouraged, he may give up during these months, but as a rule he gets past this adjustment period, and gets a foot-hold in the community.

A case in mind is the son of Elder Labhu. This boy received training in tailoring in the Industrial Home. At first we thought him a failure. Recently his father told me that the boy had gone to one of the canal colonies and had done so well that he was able to pay off his father's old debts.

Only about three or four miles from this Elder's home, we have another of our boys, a cripple, who is making good as a tailor. In Pasrur and Badomali our boys have shoe shops. A large number of the Industrial home boys of the carpentry department are earning a good living

in the Railway work shops. When one thinks of the terrible struggle for existence in the over-crowded village, even this factory life seems a great step in advance.

The present trend of village education in our own and neighboring Missions, is toward a curriculum better adapted to village surroundings and one that will prepare village boys and girls to better understand and enjoy life as they find it in the village.

Much valuable material on health and sanitation is now included, and nature study is emphasized. Under the leadership of the Mission Normal School at Moga, the project method of study is opening up a whole new world to the village boys and girls.

We are now sending practically all our teachers to Moga for the Junior Vernacular Training. This is at present only a one year course. After having spent all their early days in the old type of school, many of these teachers find it impossible to change their ways of thinking and teaching in so short a time. The Mission now proposes to have our own Preparatory School run on the new lines which will give the Normal student a right foundation from the beginning. It is hoped to keep the atmosphere of this school so near to the rural life, that the boy will not become divorced in his thinking and habits, from his old surroundings and that he will go back to the village, not disgruntled, but with a new vision for the betterment of the village and a capacity to enjoy Nature and live a happy normal life there.

In all this new urge for village uplift in India, one feels more and more that real self-respect and contentment with one's lot, are especially and almost exclusively the product of a faith that comes from an assurance of God's love, and hence His loving motive in placing us where we find our life surroundings. Such a loving Father God is found only in the Father of our Lord Jesus Christ, Whose love can not be doubted as we view the Cross.

Even the non-Christian leaders of India are clinging to this vision of God in Christ. Viewed from this angle every Christian contact with rural life is one of uplift and emancipation from the old fears and dejections which bar so effectually any real progress among the neglected millions in Village India.

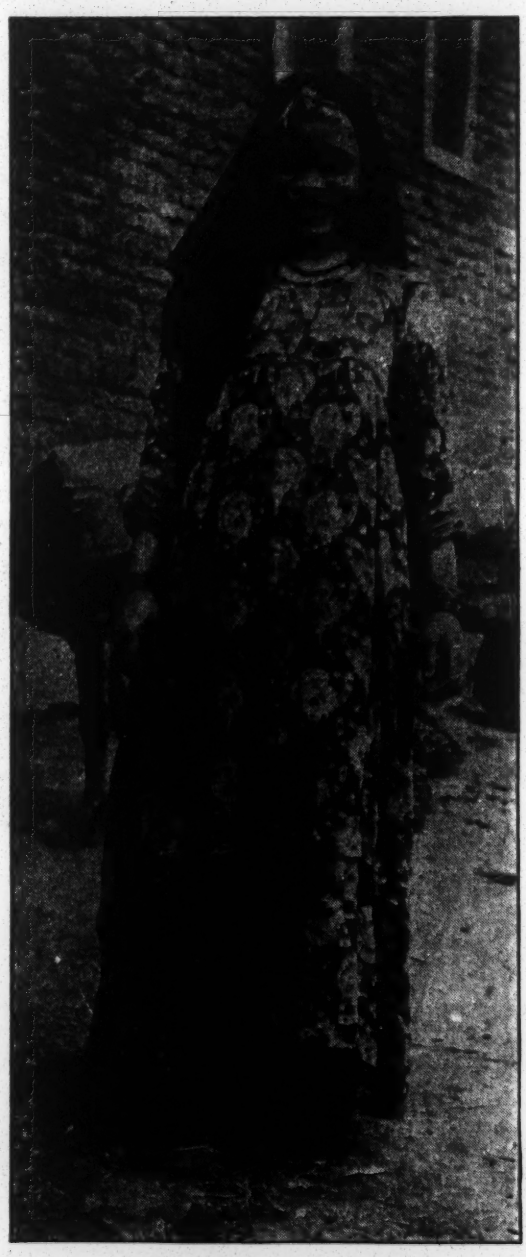
Rural Education in Egypt

By Miss Minnehaha Finney, Tanta, Egypt.

THE population of Egypt is two-thirds rural.

It seems foolish to talk about Rural Education in Egypt these days when so many of our village schools are being wiped out on account of the "cut" in our appropriation and it makes our hearts ache with shame and regret that such a wide reaching arm of power has to be amputated. These village schools are our entering wedge, our "camel's nose" into many, many of the outlying fanatical centers of Islam. We feel we cannot let them go. It surely is not God's will to let them go! We'll trust God to bring along the necessary funds to keep them going!

The Rural Schools in Egypt have been the "nursing mothers" of the majority of the churches of the Synod of the Nile. We call them "Pastoral Schools". The education given is elementary, but as far as it goes, is quite effective. I had a class of over fifty women studying the Gospel of Mark in their homes here in Tanta. At the end of a three months period we had a "get-to-gether" to compare notes. I took the trouble to find out where each one participating in the study had learned to read. I found that out of these fifty-five women, eleven of them had learned to read well and understandingly in Pastoral Schools, out in their home villages.



A VILLAGE GIRL IN EGYPT
One of the tens of thousands who await the coming of a teacher.

Cut furnished from Mrs. George Moore Memorial Fund.

It isn't always easy for a pastor to conduct his school for boys and girls. The village people, generally speaking, are poor and teachers are hard to get, especially teachers for girls' schools. Pastor Abo Fulan was a man of prayer. His faith was much tested in the matter of the girls' school in his village. The school had had many ups and downs. Once it was run out by a rival school. But, as he said, "We absolutely must have a school where we can teach our children the fundamentals of Christianity." This means much in a Moslem land. Rev. Abo Fulan was but a poor village preacher but he was rich in daughters, "Yes" as a brother in the ministry said, "He is rich in daughters and lucky in getting them married off!" This particular village preacher is a very devoted friend of the missionaries. His friendship and devotion have served him well in the education of his daughters in the P. M. I. where three scholarships have for years been held by these deserving girls. Daughter number One gets on as far as the sixth year and then her father keeps her out to teach in his village school for girls. His enterprising spirit prompts him to have another daughter ready to go to the P. M. I. to hold on to the scholarship left free by number One. Then along comes a young preacher and asks for number One whose name is "Bril-

liancy". So number Two has to come home, for as her father said, "I'll not sacrifice the village school." Much to his sorrow, however, he hadn't another daughter big enough to hold on to the scholarship left free by number Two, the next two children being boys. Again Cupid ushers on to the scene another young preacher and "Grace" gets engaged, but she is finishing out her year's teaching, mind you, and then next year her sister "Blessing" will take her place in the village school, and a younger sister called "Vine" takes up the scholarship in the P. M. I.

You, dear readers of the Magazine, who want to serve Egypt in some special way, can do it efficiently by providing an abundance of scholarships in all our Boarding schools scattered up and down the Valley of the Nile which would provide for the education of many a little village girl who otherwise would never be able to go to school so as to prepare herself to serve Egypt either as a teacher or a nurse or an evangelistic worker among her own Egyptian sisters. Think of the cumulative value of these scholarships in the lives of these young wives of village pastors, who are holding places of great influence among village women, passing on to them the many things they have learned during their own school days.

"Faithful" is the name of a girl who was an honor student in one of our Boarding schools and who was very active in all the Christian work of the school. When she went home she persuaded her father to allow her to ignore the custom of their village and to attend the church services on Sabbath. It was a great step for an unmarried girl to be seen on the streets of that place. Later she married a young minister and went with him to a village where not a single woman or girl was educated. She knew personally the great benefit of an education and she began trying to persuade parents to send their daughters to school. At last one poor mother consented to send her daughter. Another girl followed, and in a few years eight girls were going to the Boarding school from that village.

A former student of the Dr. Carrie M. Buchanan Girls' Boarding School at Luxor, a black girl of slave parentage, when she left two years before graduation, opened a school for girls in her home village. She has carried it on successfully now for ten years. She has about 60 little boys and girls in one big room with a dirt floor. But never have you seen a neater room or children, nor better order and discipline. Go in quite unexpectedly and you always find these conditions. She has daily Bible lessons, chapel exercises, and a weekly meeting for the mothers. Before the Church was organized her school was the center for the women's meetings.

Daily Vacation Bible Schools have become very popular here in Egypt and during the past two summers many villages have had the teachings of Christ brought to them and little village boys and girls have got a taste of school life which they cannot forget.

At the central mission schools the volunteer workers are gathered together at the end of the school year and given simple instruction in the method of conducting the schools and

the subjects to be taught. During the summer of 1930 there were conducted 51 schools with an enrollment of 2400 children. The results were very encouraging. Bible verses and Bible stories, lessons in health, and handiwork, filled the lives of many little village children during this precious month. They were taught to come clean and tidy and to be orderly and respectful. In many places the month closed with a public program and the parents were delighted with their children's attainments.

Interesting incidents about these summer Daily Vacation Bible Schools would fill a volume. One young girl had trouble in getting her school started because she could find no suitable place in which to hold it. She finally had to take a room on the first floor of her own home for the school. The hour for beginning the daily sessions was eight o'clock in the morning, but clocks and watches were an unknown quantity in the homes of these children. They came keenly interested in this new diversion and by six o'clock they were shouting at the gate and banging on the door to get in. The young teacher's father seriously objected to being disturbed in this way so she had to change the time to the afternoon. Among her pupils was a young woman who had not been allowed by her family ever to go to school. So keen was her interest that she learned to read during the month of the Daily Vacation Bible School and finished the Gospel of John before the school closed.

The Agricultural Department of Assiut College has before it great possibilities in the training of young men who in time ought to be a great force in Rural Education along the lines of Agriculture, Dairying and Poultry Raising.

Train the Heart, train the Mind, train the Hands, train the Social instincts. Egypt needs all this in her outlying Rural Regions.

An Agricultural Experiment

By Mrs. F. S. Thompson, Assiut, Egypt.

PERHAPS the most interesting part of the Assiut College work is the Agricultural Department, because in a small way, it connects the College with the Agricultural Exposition which was held in Cairo in February, 1931, where five of the College Jersey cattle were on exhibition and attracted much attention.

The agricultural work of the College is still in its infancy, and Mr. McFeeters, the head of the department, has been greatly hindered by the entire lack of any appropriation for his work, and by having to devote most of his time to college activities other than the agricultural. He is, however, carrying out most interesting experiments in the raising of vegetables, fruits, cotton, and chickens, and in the building up of a dairy herd.

In 1928 Mr. McFeeters brought out with him from America some pure bred Jersey cattle, and they have proved themselves completely adaptable to the climate of Egypt, and successful in preserving their distinctive characteristics.

The Egyptian water buffalo gives milk that is very rich in butter fat, but very small in quantity, compared with that given by a Jersey cow. The smallest of the College cows produces approximately her own weight in milk every three weeks. The amount of feed a buffalo requires is twice as much as is needed by a Jersey, and since in Egypt cattle feed is relatively scarce and high in price, the Jersey seems to be the most economical cow to use in the production of milk and butter.

Egypt needs more milk for its millions of babies. Let us hope that the standard of living may so improve that the College may succeed in its efforts to help in producing enough milk to satisfy the needs of every little child in Egypt.

I enclose some pictures which may be interesting. The first is of one of the cows, Viola, standing on the deck of the steamer on her way across the Atlantic. She feels as she looks, just a little seasick! But she has long ago forgotten all her discomforts, and is now perfectly healthy, and completely adapted to her eastern home. The other picture is that of an Egyptian water buffalo.

VIOLA ON SHIPBOARD—A LITTLE SEASICK

This Jersey has proven an asset to the agricultural life of Egypt. More milk means the salvation of many babies in that land.

Cut furnished from Mrs. George Moore Memorial Fund.

Helping Egypt's Farmers

By Mr. M. C. McFeeters, Assiut, Egypt.

IT is almost a misnomer to list me as an agricultural missionary, for while I was more particularly appointed for agriculture, I have at present the Treasurership, the Physics Department, oversight of the grounds and servants, and Athletics. The Treasurership gets taken care of and the rest of the work gets whatever fragments of time are left. We do not mind the work, but hate to have to leave any of it half done.

My actual teaching of Agriculture is limited to one three-hour course which is given to 4th Year Arts students, i.e. to our prospective preachers and teachers. The idea is to give them a general knowledge of the basic industry of their country, and an understanding and sympathy with the farmer and his problems. Our own farming operations on the College land are more practical and, of course, are observed by the students, but up to the present have been experimental along more general lines, from which we do not expect immediate results among the farmers round about. However, I do know that these operations are being carefully watched by some of the neighbors.

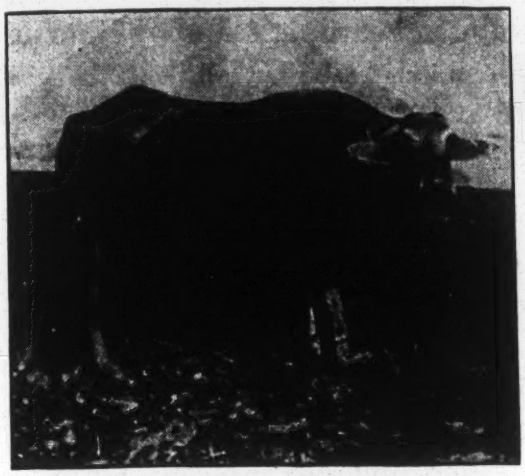
So, up to the present, our agricultural work has been mainly concerned with practical farming, the chief purpose being to develop a better system of crop rotation and agriculture in general. Many Egyptians are too satisfied to depend entirely upon cotton as their sole source of income. For example, a former Physics student of mine who is now a farmer owning eighty acres, upon being told that I had returned to Egypt to teach Agriculture, remarked, "Good, we want to know all about raising cotton, but we do not want to waste time studying anything else except cotton."

However, anyone with such fixed ideas is due for a shake up. As you doubtless know, the Jersey cattle,—and they were not brought out here as a toy,—stand at the center of our agricultural scheme. They are proving an unqualified success. At the Exposition in Cairo they aroused considerable interest.

Cotton, which has been for years, and still is the cash crop of Egypt is not as profitable as formerly. It is an extremely speculative crop and something, more uniformly dependable is needed to balance it. Many other crops and industries have been suggested but I am convinced that dairying is most likely to be a success as a supplementary source of income. Dairying gives all-year employment.

There are several obstacles in the way. Probably the chief of these is the low productive capacity of the native Egyptian cattle. This is the primary reason for our introduction of the Jerseys. A second obstacle is that the Egyptian farmer lacks experience as a scientific dairy man. He knows little of the sanitary requirements for producing and handling clean milk and milk products. There are no adequate manufacturing or marketing facilities for the export of dairy products. Until recently it was impossible to care for dairy products in this climate. Now

with artificial refrigeration this difficulty may be overcome.



WATER BUFFALO—THE NATIVE COW OF EGYPT

Cut furnished from Mrs. George Moore Memorial Fund.

The introduction of new dairy cows and the demonstration of their value to these farmers will we believe prove to be a great blessing to Egypt. I wish clearly to show how these Jerseys are not just an expensive toy with which we might amuse ourselves or visitors, but that they have a definite place in the center of an economic agricultural plan.

Whenever I go through an Egyptian village and see the dozens of undernourished children, — undernourished chiefly for lack of milk,— whenever I see the hundreds of idle men sitting in the streets,—idle not from choice but because from planting-time until cotton-picking, and again from cotton-picking until planting-time there is no work,— when I take into account the fact that $10,000,000.00 is spent annually for sodium nitrate, and yet we have the pronouncement of scientists that the soil of Egypt is gradually becoming less productive from lack of organic matter; when in the age of the gasoline tractor we see on every hand the plough being slowly dragged along by cattle with scarcely a trace of the common dairy characteristics, while at the same time both butter and cheese are being imported into Egypt, is it any wonder that I am becoming more and more convinced that the Jerseys are here in Egypt for a real purpose?

He Gives Skill to the Laborer: He Trains the Mind

By Rev. R. F. Shields, Khartum, The Sudan.

THE sun was dropping behind the rim of mountains and creating a glory of pink in the sky which only deepened the purple of the valley haze, and by this natural splendor obliterated the squalor of the village. The two missionaries tramping through the deep sand of the village street, did not see the bare mud houses in the midst of barren plain, with unkempt people, ungainly camels, stupid goats as in the glaring sun of midday; but rather a scene of peaceful domesticity—of camels tethered near the door, of children driving in the goats at milking-time, of women hurrying about their supper work, of men spreading their mats where they could have a friendly chat with a neighbor after prayers. While across the dry water-course, little fires were beginning to flicker before the rounded tents of the great summer camp of the "Fuzzy Wuzzies".

These reflections on the beauty and tranquility of Sudan village life were interrupted by a native voice from behind. After the usual greetings, the man asked if we were not from the American school in Khartum.

Photo by Karakashian.
A PROMISING VILLAGE GIRL OF THE SUDAN. WHO WILL TRAIN HER?
Cut furnished from Mrs. George Moore Memorial Fund.

Then he told us that he formerly lived in Port Sudan where his two boys attended the American Mission school. But for reasons which he could not understand the school was closed and his boys had no place to go. He moved to Gallabat, but Gallabat had no school and so he was transferred to Sinkat. But here was no school, either. What should he do? We needed only to look about us, he said, and see that he could not allow his boys to grow up like the people of the village, in centuries-old customs that must give way before a changing world. Could they be taken into the boarding school in Khartum? We had to answer that there would likely be no place for them. The school had been reduced and reduced and now must be reduced still more. The best that we could do was to say that we would see, knowing that the answer must be "No".

As we turned away from that black Moslem man, imploring us Christians for a chance for his sons, we did not see the glory of the sky or rugged mountains, but only the sordidness of an African village on a barren, sun-baked plain. A picture of thousands of other mud villages on desert and plain and forest clearing. A picture which nothing can relieve but Christian schools.

THE PROBLEM

The problem of African education is largely a village problem for the cities of the Sudan are only very large villages. There are no industries, save those native arts and crafts which supply the needs of a primitive agricultural society. What, then, is the type of education which is best suited to the Sudanese?

Dr. Aggrey, "of Africa", characterized the ideal type of education, not as the three R's but the three H's —Head, Hand and Heart. This is the thing that our Mission is aiming for. It has never been the intention to train boys and girls to make a living, but to live.

The African boy's ambition is to get a government job. He naturally spurns work. This is not mere laziness, but is the result of the shame which attaches to manual labor. Can

a young man who is educated work with his hands? Better that he should take a more meager wage with a higher position in the social scale by becoming a government clerk. The advantages of such a job are clearly seen. The pay, if not high, is certain. The hours are short, the surroundings are congenial, and the work is purely routine and requires no mental effort. Unless one is discharged for misconduct, the advancement is also certain on a fixed scale and at middle age the worker is retired on pension. The major purpose of the government's educational policy has been to supply necessary clerks for the administration of the country and a schedule has been worked out for admission to schools limited to the number that will be absorbed by the different government departments each year, allowing for those who will not complete the course. But even those who have been trained for the various trades in the technical schools, prefer a job with a constructional department of the government for, while it does not admit the worker to the elite circle of the educated, still gives the same security.

TRAINING FOR LIFE

The American Mission schools have tried to get entirely away from this tendency. One can hardly imagine anything more calculated to defeat true education than this very sense of security. Livelihood, not life, is the sole consideration. Initiative and ambition are killed. Racial development is retarded. This leaves the village essentially unchanged.

Any other motive in education is very difficult to achieve. The people are poor and a boy's help is needed by the family as soon as he can secure a decent job. So it is to be expected that most of our graduates will find clerical jobs. But the business offices into which the majority go offer more advantages to the ambitious and diligent worker and result in a better and broader development.

The general educational program (which some people style classical, although it lacks much of reaching the stage for a study of the classics) cannot give way entirely to any industrial training. One purpose of mission schools is to train Christian workers and to develop leadership in the embryo Christian community. This demands that no little attention be given to the education of the head. Africa is no longer the dark, unknown continent physically. Its possibilities are understood and its resources are being exploited. Modern influence and Western aggression are felt in the remotest parts of Africa. Its people must take their rightful place in the development of their country and in the racial readjustments that are coming. And though we can give them only the rudiments of learning, we must set their feet in the paths that lead to a fuller life than is possible under the ages-old restrictions which characterize the African village.

But this must not be a flimsy building of a smattering of science with trimmings of incorrect English. It must be a house of true proportions, built on a foundation of proper views of the values of life. Not only must the Sudanese understand the dignity of labor, but must realize the necessity of labor. Africa must be for the Africans. Not in the sense of those

extreme race-conscious Negroes of the Marcus Garvey type but because there is no other solution to the problem of the black man. The people must work for the development of their own country—a development which is utterly impossible by following old customs and habits of work. A new age demands new methods even in an old land. We must train the hand.

TRAINING IN AGRICULTURE

The Sudan, like most of Africa, is a purely agricultural country and so the American Mission has thus far confined its technical teaching to agriculture. In the South Sudan, the aim is to create among the people a desire for a more varied and more nutritious diet which would still be very easy for them to satisfy. Their diet is confined almost entirely to kaffir-corn, either made into coarse bread or eaten as mush. Very rarely have they another vegetable. Fruit never. They use milk and occasionally eat meat or fish. By having the school boys at the Mission grow other vegetables and some fruits, the practicability of growing other things is demonstrated while the boys are acquiring a taste for new food and learning in school that a varied diet will make them stronger for those tribal pursuits which are the dearest ambition of every boy. In the North Sudan where a higher type of civilization is found, the Giffen School of Agriculture gives rather advanced training in all branches of farming and stock raising with a triple purpose of demonstrating the agricultural possibilities of the country, of attracting young men of the best type to agriculture as a vocation, and of sending out young men who are able to manage large estates the while exerting a Christian influence among the people of the land—the villagers of Africa.

TRAINING HOME MAKERS

It is a truism that as the family is the social unit of Africa (being remote from Bolshevism) the race cannot rise to a higher level than its

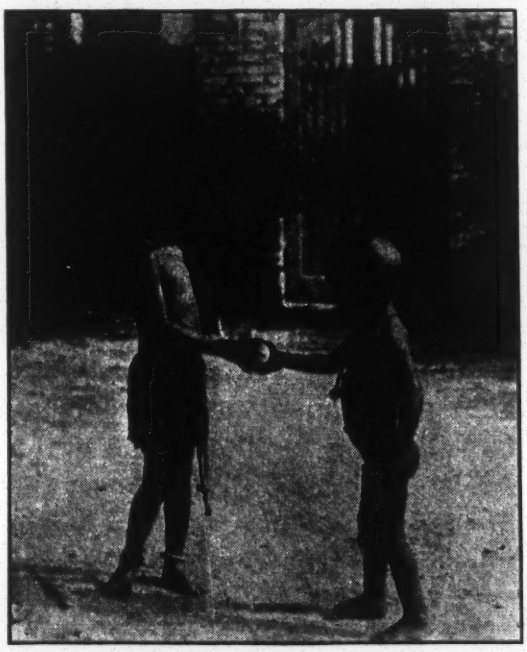


Photo by Karakashian.
A SUDANESE GIRL AND HER SMALL BROTHER — UNTUTORED CHILDREN OF AFRICA

Cut furnished from Mrs. George Moore Memorial Fund.

mothers. Therefore the education of girls must take a very important place in any program of progress. The American Mission has always stressed education of girls. The first girls' school in the Sudan was the American Mission School in Khartum North and it is today the largest one and holds the highest standard of any in the country. Here the girls have lessons in home-making, sewing and home-nursing in addition to the more scholastic program. The William Little School for Girls in Wadi Halfa

was the only girls' school in a large province but was closed temporarily because of lack of missionary staff.

THE AIM OF MISSION SCHOOLS

So much for the head and hand. But however well this aspect of education is carried out, the changes which are brought about in native life are only superficial. The essential character of African village life cannot be changed until the heart is changed. This is the real function of all our schools and whatever else is done, is done only as a means of preaching the Gospel of Jesus. Whether Moslem or pagan, the African village is absolutely bound in chains of custom and superstition and fear. We hear some moderns longing for a return to the beautiful freedom of primitive life in desert or forest or plain. In reality, there could be no one less free than the African villager. With birth, in life, at death innumerable spirits must be propitiated. Or he is confronted at every turn by inexorable laws of ancient custom and current public fear. Poverty by no means frees him from greed, nor simplicity from envy and hatred, while polygamy and divorce cast their evil shadows over all life bringing a train of physical and mental suffering to women and children and of moral decay to men. Western science cannot dispel this darkness nor skilful hands break these chains. Relief will come when the love of Christ shines into men's hearts and the truth of Christ makes them free.

To this end our Mission makes Bible study a requirement in every school, and makes Christian instruction and worship the center of every activity. Thus Christ has come into many a Sudanese home to transform it, not indeed in the material things of mud walls or grass roof or meager furniture, but in a changed view of life both present and eternal.

Christ Comes to the Ethiopian Village He Gives Skill to the Laborer

By Miss Isabel Blair, Sayo, Ethiopia.

IT is impossible for me to tell you just how much Christ does in the villages, but I can tell you a little of what He does here on our Mission compound which is like a big village. First there are the servants. What a change there is in them after they are here awhile! That is in some of them who really try to follow Christ and live according to His commands. Think of the native home made of grass and bamboo with dirt floor, few if any stools, beds of grass on the ground, no windows, no tables, no knives, forks nor spoons, no dishes, no lights, no rugs and no machines whatever. Now from such a home comes a young boy to work in our kitchen and house. It is like working in a king's palace surely. Houses with windows, curtains, rugs, tables, chairs,—many of them—beds with mattresses and so many covers, more dishes than we ever use at one time, a can opener, a washing machine, a wringer, irons, lamps to be kept

clean, floors to be swept and scrubbed and get dirty again, pictures on the walls to catch cobwebs and many such things which at first must seem quite useless to an Ethiopian boy.

Now some boys never will learn to keep the tea towels and kitchen tables clean, nor how to wash clothes, but some do. We have a young man, Galata, who has been with us six years. He can wash the clothes and keep them white and clean. He has reasoned out that it pays to get up early in the morning and wash before the sun gets hot and so has the week's washing on the line by eight-thirty or nine o'clock, while other servants take all morning and some most of the afternoon as well. One day I took up some bricks in our verandah that had sunk and he was quite sure we would have to get a bricklayer to put them back into place. He helped relay them and this week, he is laying a brick walk for us without any supervision. This same boy now makes all our salads, usually without any advice. He delights in making them look artistic. When the cook is away, he can step into his place and furnish our meals. He is also handy with hammer and saw and can help us in many ways.

We have a printing press which a kind friend in America sent, and each week a condensation of the Sabbath School lesson is printed on the back of the Sabbath School cards. Now the Amharic alphabet is long and many letters are quite similar so the typesetting is very difficult. It seemed to be a hopeless task for Itbarak and Mamo. They had never seen such a machine before and had to learn from the beginning. At first it took them nearly a day to set the type but now they can set it in about an hour. Then there are the young men working in the carpenter shop who as lads never saw a nail, saw nor hammer, but who now can make windows, doors, boxes, cupboards and so forth.

Maybe you will say it is practice and not Christ that gives skill to the laborers. Have any of the Greek or Arab carpenters or bricklayers ever taught the Ethiopians? No. They try to hide their work and ways of doing things from their native helpers. When an Ethiopian learns a trade, is he eager to show his fellows? No. He fears if more learn, he will have no work or lower wages. So we feel that although practice does a great deal, Christ who has sent us and given us the desire to teach others, is really the One who gives skill to the laborers.

HE TRAINS THE MIND

In the realm of the mind, we can more easily see the power of Christ on the individual. There is Gutei who was here a few years in school and now has gone back to his own village and is teaching two schools daily with a total of twenty-five pupils. Others have tried to go out to villages and teach, but most of them failed. This young man has excellent discipline and is doing a real work. Besides lessons in the "Three R's", he is faithful in teaching the Bible and his pupils can recite from memory many Bible verses. Of course this young man's parents, relatives and neighbors do not know one letter from another and no doubt most of them never saw a book until he started his school.

One of our best assistants, Tafarra, has gone to work for the Governor. He told me soon after he started his work there, that the Governor told him to write a letter to the King. Although this was a very important letter, the Governor did not dictate it, but merely told Tafarra what he wanted to say. Tafarra told me afterward that he was very much afraid that he could not do it to please the Governor and he hesitated to even begin writing it. Finally he said he remembered how God had helped him in many hard places before and so he knelt down and asked for His help and then got up and wrote the letter without any trouble. When he delivered it the Governor was very much pleased and sent it without alteration to the King.

GIRLS' SCHOOL, SAYO, ETHIOPIA

On Sabbath afternoons, a few of the women and I go to the village to teach. We go to different houses, and the neighbors and passersby gather in to hear God's Word. After several songs and prayers and Scripture reading, one of our women teaches and explains the passage. Only two of these women can read a little, but Mrs. Buchanan teaches them the Bible three days a week and Miss McKibben teaches them on Sabbath and it is wonderful how their minds have developed. The first time they get up to teach, they are very much frightened and sometimes their voices quaver and they try to get behind a door or back into a dark corner, but they always get through well. Many times they have told the rest of us that they simply cannot stand up in front of the little group of twenty or twenty-five, especially if there are any men present, but we promise to pray and it is truly remarkable how Christ helps them.

The first time Hada Yadetta tried, she floundered a bit at first and then started to tell the people her personal experiences with witch doctors. How her child had been sick and all her relatives wanted her to take him to the witch doctor and give him some

money to heal him, but how one cousin who worked for the Mission, urged her not to take the child to the witch doctor, but to give her money into the Mission church offering and have us pray for the baby. She finally consented to this and the child was healed. That Sabbath afternoon Hada Yadetta witnessed for her Saviour for the first time and denounced the witch doctors in no uncertain terms. I was surprised at her fearlessness.

Another day Hada Masadi taught. Now Hada Masadi, like most of the others, cannot read and her face is rather blank, but I thought we would try and see what she could do. Her small daughter, who learned to read after several years of hard work, read the Bible to her mother and tried to help her understand it. Only once did Hada Masadi make a mistake in the story and she gave some good advice in closing. For these meetings, I offer no suggestions whatever. It is the Christian woman telling her fellow countrymen what she has learned at the Mission and what Christ means to her.

One of our best speakers at these Sabbath afternoon meetings is Hada Mamo, the house mother of the Girls' School. When she came to the Mission, about eight years ago, she was a baptized Ethiopian Christian, but knew little or nothing about Christ or the Bible. Now she knows her Bible very well. She can read a little, but as the girls read to her, she is forgetting how. Hada Mamo is an Amhara, that proud, arrogant people, but she gladly goes with the Galla women to Galla homes and teaches in the Galla language.

Two weeks ago, Gidada's wife taught for the first time. She is a timid, bashful, little woman who was dirty, ignorant and superstitious when she was married. She was very much afraid to teach, but was brave and did quite well. She chose the story of the rich man and Lazarus, a favorite with all the women, and emphasized the fact that there is a wide gulf between heaven and hell over which no one can pass.

Many articles have been written about Hada Nessi and Gidada who go daily to teach in the villages. Hada Nessi says that when she was working in the hospital years ago, Miss Beatty used to call her in from her work to listen to the Gospel and she would be very angry and not listen. She says she thinks it was more than a year before she began to really hear the stories. Now she knows her Bible very well although she cannot read at all. She says often when she starts out in the morning, she has no idea where to go to teach that day, but as she walks along, she prays that God will guide her and gather the people together and He always does. You know that Gidada was a blind beggar and now is a respected evangelist. There is also Shorro, who too, was a blind beggar and now knows Christ and His Word and goes daily to teach the people. How have all these and many others learned? Is it by listening only? Many come to church and hear nothing. I believe it is Christ awakening and training the mind and entering the heart through the Holy Spirit.

"Ye are the Light of the World"

A DRAMATIZATION OF AN INDIAN VILLAGE SCHOOL

By Miss Agnes Ballantyne, Xenia, Ohio.

CHARACTERS—A teacher; at least a dozen girls and boys, mostly girls, ranging in age from seven to sixteen; a Mohammedan woman; an old woman; some babies, (dolls will do); a little two-year-old who plays around, bothering everybody; a woman with a sick child.

Costumes—The teacher may wear a "sari", a veil five yards long, draped around her to make a skirt, and then drawn over her head. The girls and boys can wear a long skirt over pajamas. The boys go bareheaded but the girls should wear a small veil draped over their heads.

A VILLAGE SCHOOL IN INDIA

Scene—A village girls' school in India. When the curtain rises the scholars should be sitting on four rows of matting spread on the ground. Overhead are the branches of a tree. The children should face the teacher or form a rectangle. The teacher stands at the board which leans against the tree. On it is written the word, "God". The Mohammedan woman stands nearby, watching intently. The old woman sits to one side, near-sightedly trying to read a primer.

Curtain rises.

Teacher—Children, salaam to you. (Children rise together).

Children—Salaam, respected teacher.

Teacher—We shall sing a verse of Psalm 23. (All sing from memory).

Teacher—Class No. 4 may remain standing and repeat Matt. 5:17-24. (They do this, then the teacher leads them all in the Lord's Prayer).

Teacher—Now let us see which class has the cleanest hands. (All show hands).

Teacher—Oh yes, Class No. 3 will sew patches today. Now see how nicely you can sew. Piyari, you will have to wash your hands first. The — Church Juniors did not send these patches all the way from America just to have you soil them. (While she is speaking, 3rd class gets out blocks of patches from foreign-looking basket).

Teacher—Oh dear, why must there be so many babies about! Sosie, you needn't have brought your sister.

Sosie—Yes, my brother was ill so mother must tend the buffalo. (Jiggles crying baby up and down, while trying to find page in reader).

Teacher—I want the second class to practice writing the new word on the board. (Each pupil cleans a space on the ground in front of her and writes with her fore-finger on the ground).

Teacher—Now — —, Well what is it, sister? (As the woman with sick child enters). Oh, I see, more fever.

(Goes to medicine box to get quinine mixture).

Teacher—Class 4, you be reviewing the reading lesson. Class 1, run out to the ditch for mud to build the play-house. Natu, you and Ruri see if there aren't some more broken glass bracelets in the dump pile. We need more for your hand-work. (Business of dosing baby while she talks).

Woman—I've done everything for the baby; bought a charm, lighted a lamp at the shrine and even plastered her head with mud, but still the fever persists.

Teacher—For the price of the charm you might have bought some mosquito netting, and how much more efficacious! Goodbye, I hope your baby will be better. (Mother gives loud thanks and goes out).

(Class 1. comes in and is sent out to wash hands).

Teacher—Now Class 4, we shall tackle that reading lesson. (They stand and prepare to read, when Class 1 returns. They are set at repeating multiplication table. They do this sitting on mat, swaying back and forth and all the time repeating in low sing-song voice, not in unison. Second class is set at stringing colored berries which serve as beads).

Teacher—Now Lilo, you start. This is hard, I know, but are you not proud that you have been promoted to reading the Bible. The Juniors of — Church in America have sent some beautiful large pictures which I shall give to all those who can read the Bible stories easily by the end of the year.

(Viro starts reading story of Prodigal son but is interrupted by Mohammedan woman).

Mohammedan Woman—I want to talk to you.

Teacher—We are having school now. Will you wait a little while.

Mohammedan Woman.—But I have come all the way from Rampin to see your school, and I am the aunt of Iqbal over there. (Iqbal shyly goes on stringing beads).

Teacher—But Iqbal is the daughter of a Christian.

Mohammedan Woman—Yes, and that is what I want to see you about. You know that my brother turned Christian. That is calamity enough, and now you are making a Christian of Iqbal.

Teacher—But I can't make her a Christian. Only God can do that by drawing her to Him with His great love.

Mohammedan Woman—She even contradicts her father, which no Mohammedan girl may do.

Teacher—Oh, I am sorry about that. Class 4, you work out that arithmetic problem I gave you. I must talk to this woman. (They work problem out on ground with fore finger).

Teacher—Why do you think Iqbal is a Christian?

Mohammedan Woman—Well, last night my brother came to my home to get water. Since he is my brother I let him have it, but of course all the Mohammedans are supposed to bar him from the water supply now that he has seen fit to become a Christian. Well, after he had been with us for awhile he said he was going to pray to his God. When he asked God to punish his enemies Iqbal spoke up and said, that was not the way to pray. He was as surprised as we,

and said, "Then how shall I pray?" Iqbal said "At our school we learned that we should love our enemies and pray for those that are mean to us." What sort of a religion is that? I never heard of such a thing!

Teacher—Oh, I am glad that Iqbal has learned this lesson. It is one of the greatest teachings of our Lord, to love one another. Come, children, we shall have a little Bible class while our friend is here, so that she may know some of the things that are written in our Book. (All work is suspended and children recite in concert. The teacher gives the first word of a verse and the children finish).

"Be ye kind one to another."

"The Lord loveth a cheerful giver."

"The Lord is my light and my salvation, whom shall I fear."

"Come unto me all ye that labor and are heavy laden and I will give you rest."

"Judge not that ye be not judged."

"Do unto others as ye would have others do unto you."

Teacher—Sing one verse of "Children Hither do ye Come." (They sing). Now, I want you all to listen while the 4th class reads their lesson to you in unison. (They read story of Prodigal Son in perfect unison).

Teacher—Well we all want a little recreation now. Let us have a few drills before we go to the play ground. (Children stand up and go through interesting but short drill. They then each give a clap and shout and run out laughing. Teacher remains with woman).

Mohammedan Woman—Humph.

Teacher—We are glad to have you with us. We hope you will think about the things you have seen here. You see how happy we all are. We try to love one another and to carry out the teachings of our Lord.

Mohammedan Woman—What were those words about light, that the 4th class said at the beginning of school today?

Teacher—Let me see. Oh, yes. "Ye are the light of the world". It means that those who have Christ's love in their hearts are like lights in dark places. They are happy and they give others happiness. Please come again. I must go to my children lest they get into mischief on the play ground. (Goes out).

Mohammedan Woman — (Stands thoughtfully for a minute then says slowly), "Ye are the light of the world."

Curtain.

Who look to Him shall walk in light,
With joy their faces shall be bright.
Ye children, come and hear my voice
And learn to make God's fear your choice;
Who seek long life and happy days
Must learn to walk in wisdom's ways.

"The Life that is Christ"--The Life of Holiness

QUIET HOUR MEDITATION
W. G. M. S. CONVENTION JUNE 22, 1931.

By Miss Carol McMillan, On Furlough, Aledo, Illinois.

WE will read this morning in Paul's letter to the Philippians in the 2nd chapter verses 12 and 16.

Paul says to those Philippian Christians: "Work out your own salvation with fear and trembling; for it is God Who worketh in you both to will and to work for His good pleasure." He would have them know that in the Christ life, man has a part and God has a part. Man cannot attain to it apart from God Who is the source of all spiritual life; and God cannot accomplish it without man's consent and obedience.

Paul states that the result desired is: "That ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation." His thought is—a holy life lived in the world—just what Christ purposed for His disciples as He prayed for them on that last night of His life, saying, "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one." The children of God, today live in the midst of mighty forces of evil, but God means that they shall live a holy life in it to His glory.

Paul says the manifestation of this holy life will be, "as lights in the world, holding forth the word of life."

It is wonderful and blessed to know that the moment one believes in Jesus Christ as His Savior, he has eternal life and will never come into condemnation, but has passed out of death into life. Eternal life is a present reality and is to be enjoyed here and now as well as in the life to come. But as long as the believer is in the world, God expects him to grow in His likeness, day by day, and to grow in the likeness of God is to grow in holiness.

Peter in his first Epistle, puts it this way: "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance; but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, ye shall be holy; for I am holy."

Man's part then in this life of holiness, is to earnestly and sincerely seek to know the life that God would have him to live and as sin is revealed in his life by the work of the Spirit, he by the grace of God, is to put it from him.

Paul says to the Ephesian Christians: "Be ye therefore imitators of God as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell."

In writing to the saints in Rome, Paul exhorted them thus: "We who died to sin, how shall we any longer live therein?" . . "I beseech you there-

fore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

In writing to the church at Corinth, Paul urged them to a separateness of life, that would make no agreement with the world, and he quotes from Isaiah in support of his plea: "Wherefore come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." And Paul adds, "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."

And so we see that man's part in this life of holiness is one of faithful following the guidance of the Holy Spirit in forsaking sin and cleaving unto righteousness, striving ever to attain to that holiness of life, without which, no man shall see the Lord. A fitting prayer for every child of God to pray daily is that of David: "Search me, O God, and know my heart: Try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

We now come to God's part, and in one of the most sublime passages in all scripture, we find His plan and desire for man set forth. It is found in Paul's letter to the Ephesians. Listen to these marvellous words: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love: having foreordained us unto adoption as sons through Jesus Christ unto Himself."

Blest of God with every spiritual blessing in the heavenly places in Christ: nothing lacking to meet the spiritual need of *any one, any time, any where,* no matter who he be or what his need!! And God has done *more* than that: He chose us in Christ as His own. When did He do it? Before the foundation of the world! And still more wonderful, He foreordained us unto adoption as sons through Christ Jesus. Why did He do it? It was for no merit or virtue on our part. The reason given is—According to the good pleasure of His will and to the praise of the glory of His grace. Such riches of grace are inconceivable to the human mind. Let us hear those wonderful words of infinite blessing again. *Every Spiritual blessing chosen for Himself; foreordained to be His own children!* What a glad response we should make to such transcendent love! How did God provide all this for us? Listen. "God; who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before times eternal."

Since God has thus chosen us for His very own, His beloved children, what is the standard of attainment in His likeness, that He expects in us?

We read in Thessalonians this high standard: "And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it."

These passages make very evident that God expects His followers to live lives of holiness like His own and He is ready to give the enabling grace and power to every one who seeks it from Him sincerely.

Referring again to the passage from which our study is taken, we note what it says will be the outward manifestation of this life of inward holiness. It is—"Ye are seen as lights in the world, holding forth the word of life." That recalls to us Christ's words: "Ye are the light of the world. . . . Even so let your light shine before men; that they may see your good works, and glorify your Father Who is in heaven."

A life of holiness, then should manifest the light of God and should be concerned with the spiritual welfare of others, in giving the word of eternal life to them.

The appeal of a life of holiness is well expressed by John, the beloved, when he says: "Behold what manner of love the Father hath bestowed upon us that we should be called children of God; and such we are. . . . Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him, purifieth himself, even as he is pure."

God intends this life for every one. It is not something which is attainable by only a few. In all of the passages which we have quoted, there is no suggestion whatever, that it is meant for some and not for others. It is God's universal desire for man. Intellectual attainment or material advantage, has nothing to do with it. It is possible to the humblest soul as well as to the most mighty. It is a preparation for that endless life with God in the home above, and at the same time it is a present enjoyment of the inestimable privileges and blessings purposed for us and provided for us in Christ Jesus, our Lord. It opens to man a walk with God, as intimate and close as was that of Enoch. Shall we not yield to the Spirit's guidance as He would lead us into this blessed experience?

In closing I want to tell you the story of the spiritual life of one of our school girls.

Her name was Kokab, meaning Star. She lived in a village about a half hour from Tanta, by train. She was the only child of her mother, who was a widow and lived with her brothers. The family had moderate means. They were enlightened Copts and were eager for spiritual truth. Their home was always open to missionary or evangelist and they would gather their friends and neighbors in to hear the gospel message. They even went so far as to build and furnish simply a room at the side of their house for a meeting place.

From such a home and such an atmosphere, Kokab came. One of her uncles brought her to school. She had already attended a primary boys' school in her village until her people

thought it improper to send her longer so that she was not behind other girls of her age in her knowledge. From the first, she showed an eager desire to make the most of her opportunity. She was of average ability. She was very respectful and law-abiding and fell in with all of the routine and regulations of school life very happily. In the Bible lessons, she was most faithful and I remember very well on the occasion when her class recited a long list of Scripture passages, many of them whole chapters, how well she accredited herself and received with the others a nice Bible as a reward. She had been in school several years, when in October of 1920, a series of evangelistic meetings was held in Tanta. As many of the boarders as cared to attend the meetings were taken to them. One evening, the message seemed to grip the hearts of the girls especially and after our supper, we gathered in our little living room to talk it over. Several of the girls decided that night to give their hearts to Christ. Kokab was among them. Her decision was genuine and God blessed her greatly in her daily life. She even became known in her village as a real Christian girl and her influence in the school among the other girls was very helpful. She was then in the next to last year of the school course.

The school year passed rapidly, and May came. One morning, Kokab's mother came to see me. She said she had come to take Kokab home. I inquired why and she said a young man of their village had asked for Kokab in marriage. He had heard of her Christian life and wanted her for his wife. I protested that she was such a child and that she would make a much more capable wife, if she were allowed to complete her school course. The mother said she knew that and felt as I did about it, but the family had talked it all over and had decided that it was best. And this was the reason she gave for making their decision. They knew the young man to be a true Christian. They said, "If we refuse Kokab to him, he will not wait for her, but will go and get some other girl. Then perhaps the one who will ask for her later, will not be as good a Christian, and for her future happiness we think it is best."

The outcome of it was, that she went with her mother and in two weeks was married. I was much concerned how her marriage would turn out. Her husband lived in Alexandria and they passed through Tanta, in going or coming from her village. The first time she came to see me, I asked about her new life and she assured me that she was very happy and that her husband was very kind to her. Her husband was a very earnest Christian of the Holiness persuasion and Kokab developed in her Christian life under his influence. They had a real Christian home.

When their third baby came, things went badly with Kokab and it was soon evident that she could not live. She, herself realized it and welcomed death with the greatest joy because it meant going to be with Christ. Her one concern was her little children. But she said, "God has given them to me and He will take care of them when He takes me away." The days which intervened before her death were a remarkable testimony to what a true Christian life will do for one on his death bed. She spent the hours

in repeating favorite passages of Scripture, in singing songs of praise to God, and in speaking with all those about her of her joy in the prospect of so soon being with her Lord and Master. And she plead with all to meet her in heaven. So she passed out into the life beyond, a happy, triumphant Christian. She was only a simple girl, but God had opened up to her the riches of His grace in a way to fill her whole life with joy. So great was the effect of her deep joy in her triumphant death upon her mother, that as soon after the days of mourning had ended as she could, she came to me with the touching request, to let her live in the school, that she too might learn to be a Christian like Kokab that when she died, she could go to be with her. Every Christian could well desire an abundant entrance into the heavenly home such as she enjoyed. In closing, let us make that wonderful prayer in Jude, ours:

"Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now and forevermore.

Amen.

Finance

By Mrs. A. H. Wherry.

A Paper read at Nebraska Presbyterial Convention and published by request.

I have been asked by our president, Mrs. Finley to present to the members of Nebraska Presbyterial the "Finance plans" which have been used for many years in Pawnee Presbyterial.

The Missionary Societies of our Presbyterial have all been working toward the same goal, but we may say, are independent of each other in the manner or plan by which they have raised their offerings.

As far as I have been informed the Y. W. M. S. of Minden, and the Y. W. M. S. of Pawnee have used the Budget System. The result is that most of the offerings have been voluntary. In most societies pledges have not been used.

CONTINGENT FUND

To meet our contingent fund we are assessed twenty cents per member for the W. G. M. S. fund.

While the societies know these assessments are obligatory, yet in some instances there are societies that have not met their contingent fund in full.

Our Constitution is very clear upon the "failure to pay": "Auxiliaries failing to pay their assessments to the contingent fund for two successive years shall have their names omitted from the delegate roll, until all arrearages have been paid."

OBJECTS OF W. G. M. S.

We are all familiar with the objects designated by the W. G. M. S.

In order to be a Standard society we must contribute to at least seven of these objects. The large majority of our societies, eleven out of twelve, have met the Standard of Efficiency.

COIE MISSIONARY SALARY

At the time when Pawnee Presbyterial was asked to support Miss Una

Coie as their Missionary at a salary of six hundred dollars ($600) the Presbyterial did not pledge this amount, but agreed to make it their goal, each society determining the amount it was able to pay.

The result is that, with the exception of a year or two this amount has been raised—even over subscribed, and paid, in the majority of years.

In speaking for our own society we have a Coie Committee which secures the pledges from our members for our portion, at the beginning of the church year.

Other societies have different plans, for instance the W. M. S. of Minden has a "Una Coie Social" at which time a free will offering is taken which is usually around one hundred dollars. ($100).

THANK OFFERING

Our Thank Offering is a free will offering. Some time ago we used the Thank Offering boxes—recently we cast them aside but we are returning to them again.

FINANCIAL STRENGTH

The Y. W. M. S. of Pawnee follows the Budget System and if you have followed the reports for the past few years you will see the result, proving the success of this plan.

PRIDE

As members of the United Presbyterian Church we have considerable pride in our giving, even to the extent of boasting.

Other denominations have held us up as an example. Perhaps this has been a "just pride" but have we given according to our ability?

In a recent article by Dr. Kimmelshue he outlines four classes of people that we find in every congregation.

1st. The class which is doing its best in both local and missionary giving from which we could not ask more.

2nd. The class which, in respectable and comfortable measure, gives for both local and missionary purposes, but not nearly to the limit of its resources and is far from the goal of self-denial.

3rd. The class which responds quite liberally to appeals for local purposes but has never cultivated a desire to help those who are in need of benevolences and the result is there is no joy in helping the others for whom Christ died.

4th. The class which gives no systematic response to either local or missionary appeals, recognizes no financial responsibility and has not learned the simplest rudiments of *Stewardship*.

This first class I am sure is found in all societies and we thank God that we have those who are giving to the Lord's work and denying themselves so much that we cannot ask more.

But it is upon the last three classes we must prevail. To those who are not giving to the limit and are far from the goal of self-denial it is our responsibility to present the need that they may have the vision.

We must interest those who have not cultivated a desire to help those who are in need, and to those who do not feel the responsibility of giving to local or missionary appeals, we must present the principles of Stewardship. Now are there not some *newer* and better methods which might prompt us even to greater liberality?

DIFFERENT METHODS

In studying this subject of the better methods of financing the work of our Presbyterial several different plans have been suggested.

The Budget System:

The budget system seems to stand in favor with many.

1st. The budget gives the society a definite amount to raise.

2nd. It specifies the amount to be given to each object.

3rd. It places a responsibility upon each member.

RECOMMENDATIONS

It is very evident that Pawnee Presbyterial contingent fund of twenty cents (20c) per member has been inadequate for we have been able to pay only a portion of our Presbyterial delegate expense, having had help many times from the Isaiah fund to make up the deficit.

In order to be able to send our Presbyterial delegates to the W. G. M. S. I would recommend to this Presbyterial:

1st. That our contingent fund be 30 cents per member. Estimating our present membership to be 450 it would make our total contingent only $135.00 per year.

2nd. I would suggest this plan, that a delegate fund of 15 cents per member be assessed and that the surplus of this fund be kept from year to year and be used for no other purpose. This amount based upon 450 membership would only amount to $67.50 per year. Some other presbyterials use this plan and report that they always have money to send their delegates to the W. G. M. S.

OUR MISSIONARIES' SALARIES

As a Presbyterial we have our missionaries to support.

Our greatest endeavor should be placed upon this. It should be considered a most blessed privilege. There should be prayer and consecration and self-denial on the part of every one of us.

When we consider our membership it would mean less than three dollars per member.

I would therefore recommend that the Presbyterial apportion the amount among the different societies according to the membership, the local society to use its own discretion as to the manner of raising this amount.

I would also recommend that the societies be urged to pay early that the salaries of our missionaries may be paid quarterly instead of at the end of the year.

And now this brings me to the close of the plans of our finances—but just a word regarding our United effort.

Since our union of the two Presbyterials, I believe the church will expect greater things of us.

Are we going to plan a more comprehensive program?

Are we going to increase our Budget?

Are we going to endeavor to pay the full salary of our Missionaries?

Are we going to do better work and accomplish greater things for the Kingdom in the coming year?

I believe if this is the desire of our hearts we shall be able to do "all things through Christ who strengthens us".

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor

WIDENING VISIONS FOR INDIAN WOMEN

By Miss Gertrude Zink, Sangla Hill, India

Not having a Women's General Missionary Society convention in India, where the women might have an exclusive part, we have originated a Synodical. It corresponds somewhat to the Synod, but it meets only once in three years. Its members are delegates from the five presbyterials. Individual societies may also send delegates if they have first been approved by the presbyterial of which they are members. This year it was our privilege to entertain Synodical at Sangla Hill. A boarding school is the easiest place to entertain, for it is quite a simple matter to make a place for the women in the hostel. The school girls, under the supervision of the teachers, do all the cooking as well as other service for the women.

THE LEADERS

May we introduce you to some of the Indian officers? The president needs no introduction to many of you, for you met Mrs. Samuel when she was in America a few years ago. She is a very efficient president, and very kind and courteous in all her dealings. We were privileged to have her with us. Miss Nora Bashir ud Din, of whom you have read in *The Womens Missionary Magazine,* was vice president. That in itself, with the president we had, is not a very big job. But she was very much in evidence in various parts of the program, and in committee work. With her knowledge of the work and her interest in every detail, she proved a valuable member of the Synodical. We have two secretaries, one of whom keeps the minutes in English and the other in Urdu. Our Urdu secretary was Miss Paul, the doctor in our hospital at Sargodha. In spite of the fact that sometimes our thoughts and the way we express them got rather tangled up, she proved quite good at straightening them out, and her minutes, read at the close of the business sessions, were well written and clearly expressed.

The meetings were opened with devotions led by representatives from the various presbyterials. These were very helpful, and brought to us anew the way in which God has in times past used women in His work, and how He is wanting to use us now. We paused in the midst of the morning and afternoon business sessions for a quiet hour conducted by Miss Jameson. These times were very helpful, and the messages inspiring. We felt it was the source of a great blessing to thus pause before the Lord for a time as we were discussing His work.

HELPING HOME MISSIONS

The work of our church in India in which the women take probably the greatest interest is the home mission work. We as a synodical have taken over the entire financial support of the work in one of our Home Mission stations, Minawali. We were glad to have with us Padri Yusuf, the home missionary of that district, to tell us some of his experiences in the work in that difficult field. He is a fine old man, and impressed us all very much, not only by his message but by his personality. It brought the home mission nearer to each one of us, and will help us much in our prayers for the special needs of that station.

THE THANK OFFERING

On Thank Offering night we heard about other work which is helped along by the contributions made by synodical, especially the Thank Offering. The Gurdaspur Home for

women and children is one institution which receives a contribution annually. Many women and children have been cared for in that home, the lives of some have been saved by having received there the needed care and protection. But the thing for which we are most thankful is that many have received healing for their souls by the Bible teaching and prayers offered for them there. They have gone to many parts of India, and many have carried with them the blessings received during their stay in the home.

HELPING THE BLIND

In Rajpur, not far from Landaur, Massooree, our most frequented hill station, is a school for Christian blind. Every year we send contributions there, and have also contributed a number of children! Not only did we hear some very interesting things about the remarkable way in which the children learn Bible verses, stories, and songs, but we were shown some of the work the children have done and which is being sold to help in the financial support of the school. There were beautifully made sweaters and suits for children, and bead bags and purses. The work was so well done that we were surprised when we were told that this was really the work of the beginners. And how we were impressed with their unselfishness when we heard that these little blind children had made in one year sixteen mufflers for lepers in an asylum in Dehra Dun.

ENLARGING FIELDS OF SERVICE

Who can attempt to estimate the far reaching influence of the British and Foreign Bible Society? We were happy to feel that we had even such a small part in the great work it is carrying on. Because of the voluntary contributions it is possible for the society to have so many Bibles and portions in many dialects, and then sell them at a very nominal price.

Aside from these organizations which are helped by the women, we contribute to a ministerial relief fund, pension fund for retired Bible women, a tuberculosis sanitarium and other needy places. Then, too, we help support our "Bashir ul Niswan", the Women's Missionary Magazine for India. Because of the help given by Synodical it can be sold to the village people cheaply enough that they can afford to buy it. In this way it reaches more people than could be reached if it were supported entirely by subscriptions.

The thank offering of the juniors has been going to support an orphan in Egypt. We began her support when she was a small child, but now she has grown into quite a girl, almost a young woman. So this year we are planning to transfer our support from her to a child nearer the junior age. This sending of our thank offering to another of our foreign fields has done much to quicken the interest in that country.

As we were enjoying the good fellowship together, missionary and Punjabi, as we talked and walked together in love and harmony, we seemed far away from the turmoil of which we are hearing and reading so much. How different from the quarrels, even murders which are going on in some places. May these troublous times rather increase the Christian love and fellowship which we are privileged to enjoy. May this time of special challenge to the Christian Church strengthen us all in that greatest of all Christian virtues—Love.

CHRIST CHANGES LIVES

By Eva M. Hewitt, Gujranwala, India

In India it is respectable to have your yard swept every day, or, at least, every few days. This work is one of the cleanest jobs done by the class of people called sweepers. Several times a week one of these outcaste women comes with her broom made of stiff straws rudely bound together and sweeps our yard and road. This young woman whose face

is not unlovely, is dressed in a bright red and yellow figured head covering, blouse and very full skirt. In her nose is a large gilded ornament to match the long ear rings, and round her neck are beads. At the wrists and ankles are heavy bands of decorated metal. She is barefoot. You at home might say she is like a gipsy fortune-teller.

Always she brings her baby, a little one who has not yet learned to walk, and sets him on the dusty ground out of her way. Then she goes at her work, raising clouds of yellow Punjabi dust to blow back upon the little fellow and to make his sore eyes even worse. Having swept the leaves and refuse into piles, she picks up the brown baby, puts him astride her hip under one arm, and goes on to another place to work. In the evening she returns with the child to a little hut near by, and there cooks bread for the man with whom she lives. Perhaps he is her husband.

But let me introduce you to a woman born of this very sweeper class, who but for Christ and His people might be existing in just this way. She is not a Bible woman, nor a Christian worker, but only the wife of a missionary's "khansama" (cook) who is the center of a little home circle which is so wholesome and lovely one could wish that India's low caste women might be taught by such an example from among themselves. Her name is Ashey.

In the circle are three happy little girls, as varied and interesting as children can be. Laji Vanti(it means "modest little flower") is seven, and being the oldest, is already her mother's co-worker, caring for the baby, and sometimes at the pump washing and scouring with sand the few metal dishes used in cooking and at meals. When the buffaloes are turning the Persian water wheel she goes with Ashey to wash clothes on the flat stone beside the trough. A sweet-tempered and helpful child, Laji is a great joy to her parents. She is attending Miss Louise Scott's mission school. Lila Vanti is four. Sadhu, her father, says she belongs to a different caste because of her little flares of temper and stubbornness and her artless ways. She cannot keep her feet from skipping. Sometimes she is a cuddly baby whose sweetness is surprising. Perkosh (it means "most precious") is a beautiful example of a clean, well-cared for Panjabi baby. Her plump, happy face is the picture of health.

At meal times when the faithful Sadhu comes from his work they all sit together on the floor or the ground and ask God's blessing before they eat. Each day there is family worship. On Sabbath morning it is a delight to see them start for church, Sadhu and Ashey in their fresh white clothes, the girls, their black bobbed hair shining with cocoanut oil, dressed in their brightest colors.

Mother is always the center of the home circle. So it is here. With her natural grace and beauty and a common sense in the rearing of her children and the keeping of her home that is unusual in one of such meager education and cultural advantages, Ashey is a type of what God is able to do, and of what He is doing for Indian womanhood.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

FIVE-IN-ONE

By Miss Rena Hogg, Assiut, Egypt.

"Write just 300 words" says Miss Finney, "your last chance for a year." But there are 300 things to talk of, each demanding 300 words to tell! What shall I do? At least one thing I can tell you. Life is variegated and very inviting. I could wish I were five different people this very day!

One of me would sit here and write not 300 words but reams,—the

letters that form in my brain and escape, the ideas that flit through my mind and dissolve, tantalizing, irrecoverable.

One of me would be the Bible women's daily companion on their rounds till their hearts, their work and its flaws opened to me like a book, and with them I could twist their tasks to more effective forms, escaping the haunting fear that God's best uses for them lie unattained because my companioning is meager.

Two of me would be far from Assiut in the fascinating villages that call unceasingly. Fascinating? Not the fascination of romance or beauty but a strange mixture. Pity is in it, even pain, the vision of dire need and of Christ the all-sufficing, with other quite mundane things,—sheer ordinary love of humans and of the out-of-doors through which villages are reached.

And one of me would, I fear, be officially no missionary at all! That "Me" would make the most of this happy home and its opportunities, take care of its inmates, welcome its interrupters and, enjoying them, increase their number, visit my Egyptian friends and others and take time for books, exercise, music, even drawing, and for the relish of all the manifold flavours of ordinary life.

But to be responsible for all the foibles and failings of five personalities,—could I face that? No. A thousand times No!—And meanwhile every one of my 300 words is consumed!

THE MODEL HOUSE

By Miss Ida Whiteside, Luxor, Egypt.

The Luxor Girls' Boarding School known as the Dr. Carrie Buchanan School has been equipped with a Model Village House in the corner of the School Garden where the village girls take their Home Training Lessons in the Domestic Science Department. The idea is that their training will be the sort which will fit them to go back to their villages and adapt their village homes to better ways of living.

In this Model House the girls of the Dr. Carrie Buchanan School, Luxor, Egypt, are learning the art of home-making.

At Christmas time, we were much distressed by the marriage of one of our fifth year girls, much against her will. She must be about sixteen, the legal age, but she seemed very immature and childish to undertake married responsibilities. During Christmas vacation her parents arranged for her public engagement ceremony, which here is almost like a wedding, but told her she could come back to school the rest of the year. Then when the occasion came, she found it was the wedding ceremony that was going on! About two months later some of us were in her village and visited her in her new home. It was a nice little house, freshly painted and color washed before the wedding, and although she did not know we were in town even, it was spotlessly clean and tidy. If she can only continue so, we'll feel her training in homemaking here was worth while.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

NEW MESSAGES TO OLD ETHIOPIA

A Report of the Special Broadcast to our Missionaries in Sayo.

By Mrs. Ruth L. Walker, Sayo, Ethiopia.

"Dr. J. S. Maxwell and family. Dear Joe, Everyone well and happy. Sending greetings. Sister Olive."

"Elizabeth McKibben. Greetings from Mission Circle girls. The Spring Presbyterial met here last week. Bob Dougherty was president. Hazel Koonze has been elected new president of The Circle. Signed, Burd Cochran.' '

"Isabel Blair broadcast as one of three Missionaries to have heard the first program over the radio."

Such were some of the messages received at Sayo, May 17, 1931.

Phil got the radio set up on the north wall near the front door, with the aerial in the northwesterly direction instead of a southwesterly direction, as before. By noon Saturday everything had been done that could be done to make the reception a success. Cots were moved up from the lower house and we prepared to spend the night waiting for our program.

By nine o'clock we had fairly good reception of a concert which we later discovered was being broadcast from Naples, via Rome. Could we understand Italian, we would get the news daily for that wave length we can pick up shortly after seven in the evening and still have it at eleven. While Rome is broadcasting, it is difficult to get any other station, though we can often catch voices.

Viola and Effie stayed up until two and thought they could catch the voices of Amos and Andy though they were not distinct enough to know what they were saying. The alarm clock was set for 3:45 a.m. Effie and I got out and were tuned in by 3:50 a.m. getting excellent reception from Schenectady. The music was lovely. Of course we had to listen to the end of the program to know what station we had, and hastily tried another point for we dared not tarry long until we found Pittsburgh. Almost every point seemed to have a different station. We easily tuned in on another musical program and heard National Broadcasting. By that time Phil and Viola had joined us and we were eagerly searching for KDKA. We thought we might get our messages through National Broadcasting, but dared not run the risk of not tuning into KDKA. Finally we heard Seth Parker signing off. Then we heard domino sugar tell us how to sweeten "it". Know how? To the tune of Maryland, My Maryland, "Just sweeten it with domino". Then we discovered that we might buy the right kind of rubber stoppers for bot-

tles by sending to our nearest radio station for the address. Following that came "Friends and relatives of Missionaries under the United Presbyterian Church in Ethiopia". We hardly breathed. Not all this announcement could we catch, but we knew Uncle John Down's voice when he began to tell something of the history of our Mission and of where we were, and how! The first music was indistinct, but at the moment he began to announce the messages we got everything perfectly. It still rings in our ears. I was first. "Grandfather and grandmother are well, Father, Mother, John and Joe send greetings as well as Uncle John, Aunt Gertrude and Robert. Y. W. M. S. of White Oak Springs also sends greetings and thank you for letters telling of the work." Dr. Maxwell was second. Chris had a message from his mother and one from an aunt and from Sloane Donoghy and Harry Lees. Then Viola got messages from her mother, Bellevue church, Harmerville church, and Alumni Association of Presbyterian Hospital. Some of these messages were telephoned into the studio during the program.

Kibby's messages came fourth. After the messages they told again something of our work, who we were and that this was the first attempt to send messages to Ethiopia. The final song was the most beautiful thing we ever heard. Mabel King, a Westminster girl and Lucille Miller Werner, soprano at Mt. Lebanon, sang "God be with you till we meet again." No need to tell you how hard it was to control emotions while that was going on. None of us cared that the other saw him weeping. The night's vigil had been almost too much of a strain and while Effie and Viola were 'most in tears when we heard the first of the program and it came upon them that we were "so near and yet so far" I kept swinging those dials with never a thought but that it would clear up and we would get our messages. But after it was all over I was a wreck. Hope that it does not so use us up every time. No doubt we will get used to it but the first time was pretty exciting.

Following our program there were broadcast messages to Brazil but we cared not a bit to listen. It was like Christmas morning. We had gotten our stockings and were not interested in anything else. We compared notes and found that we had heard the same things. Phil had read that loud speakers will not work so well at long distances. So we decided to use only ear phones. Early in the evening we suddenly thought of removing one ear piece from each set of ear phones so that each had an "ear". It was quite enough. Several times each of us took both "ears" but the only difference was a feeling that the music was coming from all over the room instead of like a telephone, via one ear. One night we got a wonderful operetta from Naples, via Rome. It was so loud that I removed one ear piece (just Viola and I were listening in). The music was lovely and the voices like a loud telephone. Monday night we called Mr. and Mrs. Dascalakis and Mr. and Mrs. Effemiades and they sat until about ten, hearing the music and speaking from Rome. Effie, Phil and I waited up until two o'clock. We got fine reception from Russia—propaganda in English. Not that we wanted to listen but just then could get nothing else. Then we got Chelmsford, England, heard the "Blue Danube" and "'Tis Love that Rules the World, etc." They told what their next night's program would be and we heard Big Ben strike 12. Our watches said 1:35 a.m. Last night we again had Rome until about ten. Daba and Batu, Ethiopian teacher and wife, came for awhile and our own boys have listened in several times. Everyone is wanting to hear and we will give them all turns as soon as we locate times and stations.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

MISS E. JOSEPHINE MARTIN

E. JOSEPHINE MARTIN

Josephine Martin has been called to her coronation. It was a shock to her family and to the wide circle of friends to hear that after a few days of illness in the home of her brother Rev. A. W. Martin at Tarkio, Missouri, her spirit had taken its flight.

A large company of relatives and friends gathered Sabbath afternoon, October 13, in the United Presbyterian Church in New Concord, Ohio, to pay a loving tribute to this devoted missionary.

Josephine Martin was one of the three daughters of Dr. and Mrs. Samuel Martin, pioneer missionaries of our church, who gave their lives for missionary service. One sister Jane was called home several years ago. Mary is at her post of duty in Sheikhupura, India and the sympathy of the whole church goes out to her as the message of her sister's homegoing is sent to her.

The women of Xenia Presbytery feel a special loss. She was "Our Missionary". We were proud of such a strong representative on the foreign field. Her letters and visits in years past were always an inspiration. We were looking forward again to having her in our churches and in our homes. Already the programs for the annual convention, to be held in October are printed, and bear the name of Miss Josephine Martin who was to make the evening address.

Miss Martin gave thirty-five years of beautiful service to India's daughters. Her richly endowed mind spent itself in planning and working for the education of girls in that needy land. Her vision compassed a great host of redeemed women building a new India. In the years of her service she saw her vision, in a measure realized.

Josephine Martin lives! True her chair will be empty in the Avalon School office; her pen is at rest, the scores of girls who even now are sobbing out their grief will never weave garlands to place over her head again, they will never sing songs of welcome for her return, they will never slip into her room to give her some intimate confidence, but they will be thinking of her through the years. Day by day they will recall her strong Christian personality, her words of wisdom, her wise guidance, her loving service. Hundreds of young mothers will lead little children in the path of truth and righteousness because Josephine Martin guided their feet along that pathway.

And they will love her still for death does not sever the bonds of love.
She has but "entered through death's door
To Life, where friends love more and more
And love eternally".

MRS. H. C. CAMPBELL IMPROVING

As all our readers know, Mrs. H. C. Campbell suffered a second accident. Last month she fell in her own home and broke her other thigh bone. All will rejoice to hear that she is making steady improvement on the road to recovery.

With the aid of her secretary she is carrying on all the work of her department in her room in the Columbia Hospital.

* * *

LAYMEN'S MISSIONARY ANNIVERSARY

The Twenty-fifth anniversary of the founding of the Laymen's Missionary Movement and the 125th anniversary of the famous Haystack Prayer Meeting at Williams College will be widely observed throughout the world Sabbath, November 15.

We should like to state that we are in favor of this. We can remember back twenty-five years, when the Laymen's organization had its beginning. We remember the great throngs of men who met together and who were stirred as they were brought face to face with their obligation to the unevangelized world. Women had been studying, for years, the facts concerning world conditions and sometimes they were almost amused as their husbands came home from one of these great gatherings and rehearsed some of the things they had heard that were so new to them. But they were glad for they thought and we all thought—"Now that the men of the church are awake this work will go forward as never before."

Then came the war, then great prosperity, then depression and men of the church have been too much engrossed with material things to give much attention to the things of the Kingdom.

We are praying that the attention of all Christian men may be called to the task of the church and that there may be a revival of that tense spirit of earnestness, of that deep spiritual tone that characterized the meetings twenty-five years ago, and that this anniversary day may be the beginning of a new epoch in world evangelization.

* * *

ALLIED FORCES FOR PROHIBITION

The whole Christian Church is following the leaders who are touring the United States in the cause of Prohibition. Under the leadership of Daniel Poling a group of men and women are holding "Youth Banquets" and mass meetings in 261 large cities in the United States. All the temperance and prohibition organizations in the country are linked up with these "Allied Campaigners".

The great object of this movement is to rally the young voters to the necessity of preserving the Eighteenth Amendment. The enemies of the constitution have been trying to make our young people believe that because a certain law is violated the remedy is to do away with the law. A return to unified, persistent, consistent education will make clear to any

thinking young man or woman the *fallacy of all arguments presented by the "Wets".*

In much of our work for prohibition we have been "separated upon the wall, one from the other." Now when we "hear the sound of the trumpet" let us join forces in this great work.

* * *

OCTOBER MAGAZINE MONTH

The month of October has for years been designated as a special month for securing Magazine subscriptions. We hope that every society in the church will make a determined effort to secure new subscriptions to *The Womens Missionary Magazine.*

Renewals are quite as important. Because many subscribed at this time last year their renewals are due now. Will Literature Secretaries please give every one whose subscripition is expiring an opportunity to renew.

* * *

AN EXPLANATION

In the Minutes of the Forty-Eighth Annual Convention, as given in the July number of *The Womens Missionary Magazine,* the statement is made that the money received by the Treasurer for the year ending April 15, 1931 was $715,178.44. This sum includes the balance of April 15, 1930. The actual receipts for the year ending April 15, 1931 amount to $546,-674.95, as shown by the Treasurer's Report.

—Mrs. J. B. Hill, Treasurer.

* * *

QUESTIONNAIRE

1. What did "Jimmy" do for his country?
2. Where are the "iron silkworms" working against a rural people?
3. How was a lad enabled to pay off his father's debts?
4. Where did ambitious school children arrive at 6:00 a.m.?
5. What are the "Three H's" in African education?
6. Name the boy who can lay a brick walk and make a salad?
7. Where did Taffarra seek help in writing a letter to the Governor?
8. What made "Viola" ill?
9. Better milk for Better Babies—Where?
10. Who wants to be a "Five-in-one"?
11. Who was President of India Synodical last year?
12. Where did unexpected company find the house "spotlessly clean and tidy"?
13. When was the first missionary broadcast?
14. Where was "40" a charmed number?
15. What Queen is a helper to our mission work?
16. Why should a young woman vote?

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

REASONS FOR GRATITUDE

Again we have come to the season of ingatherings of the thank offerings of the Women's, Young Women's, and Junior societies. God's blessings to us are manifold. Oftentimes we neglect to pause during the busy day to think of His goodness and to thank Him.

Each one of us could make a long list of individual, personal blessings. As members of different missionary societies we can all unite in one anthem of praise and thanksgiving for His blessing upon the work of the Women's General Missionary Society.

One object for prayer during the year was the annual convention to meet in that far distant city of the west. Arthur Chapman beautifully describes the nature of the country and its people in this poem:

"Out where the handclasp's a little stronger,
Out where the smile dwells a little longer,
That's where the West begins;
Out where the sun is a little brighter;
Where the snows that fall are a trifle whiter.
Where the bonds of home are a wee bit tighter;
That's where the West begins.

Out where the skies are a trifle bluer,
Out where friendship's a little truer,
That's where the West begins;
Out where a fresher breeze is blowing,
Where there's laughter in every streamlet flowing,
Where there's more of reaping and less of sowing,
That's where the West begins.

Out where the world is in the making,
Where fewer hearts with despair are aching;
That's where the West begins;
Where there's more of singing and less of sighing,
Where there's more of giving and less of buying,
And a man makes friends without half trying,
That's where the West begins.

The thoughts of our societies were turned to Everett, Washington, and our prayers united for God's richest blessing to be on the convention church, the program, the officers, the delegates and visitors.

He answered the prayers and gave us the blessing of a splendid convention. Our hearts were thrilled as we listened to the stories of the fruits being gathered in India, Egypt, Sudan and Ethiopia. How Jesus' love was being portrayed to the peoples in neglected places, to the strangers in the cities, to the dwellers among the mountains, to the black and red men and women.

We have reason to express our gratitude to God now for the lives that have been quickened and hearts surrendered to the Savior through the workers supported by the Women's General Missionary Society.

We should express our gratitude for His wonderful care and protection of those attending the convention. A large number traveled many thousands of miles in safety. He that slumbers not nor sleeps kept watch over all.

God has made our country beautiful, a constant varying picture—the hills and plains, the rivers, lakes and oceans, the wonderful mountains, many covered with a blanket of snow.

Another reason for gratitude is the opportunity of forming delightful friendships. Our common interest in the mission work kindles an interest in each other as in sisterhood of service we toil in His name.

Many societies along the route of travel manifested their love and

thoughtfulness. We were not strangers but sisters with one thought, the love of Jesus and one aim, to carry the light of Jesus Christ to those still in darkness.

To some of us God gave the wonderful blessing of several days on the Warm Springs Reservation in Oregon. I covet for you each this same blessing. I wish it were possible to give you a detailed picture of the work, the workers, the people and their homes. No one can see this work without the searching question —If I were placed among a people of another color would my life be such that this people would want to know my Jesus too? Such is the life of our consecrated workers. Living the daily life of patience, kindness, helpfulness, always thinking of the comforts of others.

As you present your Thank Offering this fall thank God for the work among the Indians. The younger Indians can understand our language but the older people cannot, so in each service one must speak through an interpreter. If you think that is real easy just try it. It was a new experience. I praise God that I count among my friends three interpreters who are using this gift for the good of their own people. One of these men is totally blind having many years ago lost his eyes by the kick of a horse. He can not see the beauty of nature or the faces of his own family and friends but the light of the knowledge of Jesus Christ is in his heart. Thank God for your eyes. Have you counted these blessings?

You would all have been delighted to have heard through the interpreter the testimony of the elders of that congregation. One testified for his Savior from a heart experience of over fifty years. If it had not been for the workers sent by the United Presbyterian church he would not have known Jesus Christ. That statement alone is a great cause for praise to God for His goodness in giving our church the privilege of this work. In 1890 our General Assembly gave the work among the Indians to the women of the church. The responsibility is ours.

Our Thank Offering will soon be presented. What reasons for gratitude has He given you?

What will you give to Him?
What has He given you this year ?
Look on all His gifts around you,
Gifts that make it joy to live;
Best of all, O regal kindness!
He has given thee power to give.

THANK OFFERING SUPPLIES

In last month's Magazine you were given the new List of Supplies. These have been prepared for your use in the monthly missionary program, in the preparation meeting and in the annual Thank Offering service.

You have noted many new articles. The leaflets, *The Thankful Heart,* by Mrs. J. W. Bickett for several years Thank Offering Secretary of Wheeling Presbyterial; *How Increase our Thank Offerings,* by Mrs. Walter M. Hopping of Buffalo, who was President of the Philadelphia convention, and *Seven Reasons Young Women Should Give Thank Offerings,* by Mrs. W. R. McMunn our Junior Secretary. An attractive poem *An Appeal from a Thank Offering Box,* by Mrs. A. J. Carnahan, Thank Offering Secretary of Oklahoma Presbyterial.

Miss Laura Reynolds of India has given us a short pageant, *Child or Slave,* and the new pageant *The Victory of Love,* presented for the first time at the Everett convention by the Seattle societies.

There is also a new Invitation Post Card. This one is light blue printed in dark blue.

The new *Message To All Societies, The Story the Last Thank Offering Blanks Tell,* and the List of Supplies were mailed to the President of each society in August. I trust each society had this presented at the September meeting.

Order all supplies in plenty of time. The most of the supplies are free for

postage. Please send postage for these when sending the order. If you send excess postage it will be returned. In ordering Thank Offering boxes count postage at rate of one pound for twenty-five boxes and two pounds for fifty boxes. Leaflets over eight ounces are counted as one pound. This may be a little suggestion of amount to be enclosed with the order.

Order all supplies Thank Offering Department, 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

Life Members

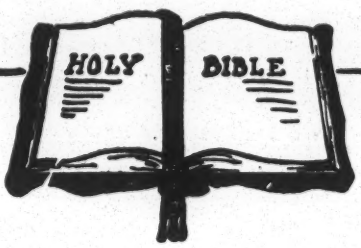
$25.00 each.

From June 1 to August 1, 1931

13. Mrs. Robert Mitchell, New Concord, Ohio. By husband's parents, Mr. and Mrs. G. W. Mitchell.

From Aug. 1, 1931 to Sept. 1, 1931

14. Mrs. Alexander Maxwell, East Greenwich, N. Y. By Mr. and Mrs. John M. McCleery.
15. Mrs. H. O. Keefer, East McKeesport, Pa. By her husband.
16. Mrs. Marion B. Rowe, East McKeesport, Pa. By her parents, Mr. and Mrs. H. W. McCall.

Bible  Readings

441. Prov. 23:26.
442. Prov. 21:4.
443. Prov. 16:5.
444. Heb. 12:5.
445. Psa. 101:5.
446. Heb. 12:6.
447. Heb. 5:7.
448. 2 Cor. 6:2.
449. 1 Tim. 1:12,13.
450. 1 Tim. 1:15,16.
451. In which prophecy is the gospel declared free?
452. What does New Testament prophecy say about it?
453. Where told that the day of the Lord shall come as a thief in the night?
454. How spoken of in the gospel story?
455. To be ready for the Lord's coming, with what does Paul say one should be clothed?
456. In which of the Minor prophecies is it said that the just shall live by faith?
457. In which three New Testament books is this verse quoted?
458. Where does Jesus speak of himself as the true vine?
459. "Neither is there salvation in any other, etc". —where found?
460. Which Psalm likens God's man to a tree planted by the waters and yielding fruit?

Many of our Missionaries
and
Many of our Readers
have found new life and vigor at
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Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."

AIMS—1. Support the Special so that Egypt may have a share, too.
2. A Circle or a Y. W. society in every congregation.
3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK FOR 1930—1931

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Some more new societies are ready to make their bow to the public,—meaning the *church* public. The far west and the east are both represented in the list.

Cleveland Presbyterial—Alliance Girls' Missionary Circle, Miss Lois Smith, president.

San Francisco Presbyterial—Stewart Memorial (2nd Church San Francisco) Jeannette Alter Circle—15 members.

Butler Presbyterial—Mt. Chestnut Addaline Brandon Circle—11 members—Miss Jane Cramner, R. D. 8, Butler, Pa., president.

Mercer Presbyterial — Farrell Young Women's Missionary Society —25 members.

Xenia Presbyterial—Neil Avenue, Columbus Margrietha Buchanan Mission Circle— 15 members—President, Miss Helen Millson.

If your congregation has girls or young women unprovided for in missionary lines will you not consider seriously the organization of such a society? One of the aims to keep in mind for this year as well as for the years ahead is to care for, in an adequate way, the young people of the church. Our nation boasts of the liberal secular education provided for its youth. Should Christian people be unmindful of the education needed in order to prosecute the work of the church in the best way? And who must do this work in the years to come if not the children of the church today and later?

YOUNG WOMEN'S SPECIAL FUND

September is the beginning of activities of all kinds, vacation for the most of people having become a fleeting memory. In this month missionary societies are again receiving contributions. The Special for this month since 1914, excepting two years, 1923 and 1929, appears in order:—$220, $204, $265, $296, $306, $311, $423, $491, $616, ..., $841, $606, $613, $602, $480.50, ..., $316,-60, and $264.30. Looks like the *ascending* and *descending scales* does it not? Wonder if this year may not again introduce the former kind? A little effort on the part of societies that have not yet assumed their responsibilities should give the turn.

A FEW VISITS

San Francisco Presbyterial is a long way from the center of the church. Its distance does not determine the proportion of its missionary interest though. There is a real desire on the part of these women to know of our work and to do their share in maintaining it.

It was a real privilege to attend a meeting one hot July morning in the Fresno church. Women,—*forty* of them besides men and children,—from five contiguous congregations —miles lying between—came to an informal gathering at 10 a.m.

There was a fine spirit throughout the morning hours and when we broke bread together at a covered dish luncheon. The fellowship was unrestrained and happy, the warmth

of it not being confined to Farhenheit measurement. The church is as strong as its Leader. These people are honoring Him.

Concordia Presbyterial is a wee one and rather isolated. This fact did not deter another morning service,—this in the Manhattan, Kansas church—, and a delicious luncheon. Here, too, *forty* women and a few men and children came. It was good to meet in fellowship representatives from five churches, also, two from other denominations. Size we are assured is not necessarily the strength or weakness of a body. It is the spirit within. There is every evidence that Concordia has strength.

Another splendid gathering had to be foregone because the train schedule did not prove accommodating. The number *forty* still seems to be in vogue in matters religious! *Forty* ladies of one congregation, Kansas City, Kansas, gathered in the manse for an afternoon of good fellowship. The heat was mitigated considerably no doubt by the delicious refreshments served. We speak so assuringly because of sampling some of the same later in the day.

It was a great disappointment not to have the privilege of meeting these good ladies, but we are sure that the hours spent at the pastor's home were most profitable to all in attendance. Some of the feeling of loss sustained was taken away when that evening *forty* young people of the church made merry on the lawn of the manse. It was a fine looking group of worthy young lives, lives willing to learn of the challenge the church has to offer to its youth.

RESPONSIBILITY A CHALLENGE

The care-free life—the life without an aim—offers little inducement to progress. It amounts to a ceaseless round which frequently approaches boredom, or so it seems when the morning paper has paid its final tribute to a wasted life. Responsibility has not been in all its thoughts. No person can be truly progressive who feels no responsibility for his own life or the lives of others. A selfish life is useless if not almost vicious.

Nature is ever faithful. She always has an end in view and works toward that end. One of her chief aims is growth, development. A concrete case recently presented itself. Two fledglings sat side by side just off the walk. They seemed dazed and helpless. Unseen observers kept watch to note the happenings. Soon the mother bird flew from the tree to the walk, chatted a bit then flew back to the tree. This was repeated two or three times. Then both little fellows gained the sidewalk. A little more encouragement and one of the birds lifted his wings and flew across the street. Shortly he was met by mother bird who began at once to encourage further testing of the wings of this venturesome child. The other bird sat and looked on, either from weakness, uncertainty or fear. In time both birds disappeared from view. Had their mother been content to feed the fledglings where they sat, the desire to be up and doing would surely have been retarded. Being urged to try their own wings called out a feeling of "perhaps-I-can". Responsibility for getting about and foraging for themselves was a challenge to the best within them.

Let this story of bird adventure be a little parable to teach a human lesson with a wider range. The mother bird was anxious that her birdlings know how to move for themselves and to live in the society of other birds. When once they learned to fly they were held responsible for their daily living and flights,—and they did not disappoint her expectations.

Responsibility in its various shades is a difficult lesson to impress upon man, but it is most essential. Some people say that it does not matter to others how they live. Heavy taxes are due in part to this philosophy. The need for the hosts of lawyers and

judges and courts arises from this same thought. The turning out of multitudinous laws by our lawmakers seeks to meet this situation. War itself with all its evils is a product of such reasoning.

"Am I my brother's keeper?" was asked at the beginning and it was answered in the affirmative. Since that time history has proven the truth of the answer. Prosperity and happiness have followed on the heels of responsible beings rightly using their prerogatives as such.

Applying this thought of responsibility to the work of the missionary society,—no society prospers where one person holds the reins and drives the others. Oh, it may *go* for a time but can never be a power in itself. Every member needs to realize that she is a decisive factor in the organization. *Responsible* beings feel the weight of any burden placed on the society. One of the reasons for lack of interest in many societies is that some one or ones have corralled the interest as it were, assuming it to be their province to settle all problems and answer all questions. The other members of the society are permitted to *just sit and hear* the decisions which have been made. Scatter the responsibility and you challenge interest. This is an argument for the group system as used in some societies,—not that it is a perfect plan but it tends to get some societies out of ruts.

Especially do we crave for the girls' groups the training of a feeling of responsibility for the whole work of the missionary organization. Youth challenged seldom fails to respond and in a noble way. The trouble is that so many adults seem to feel that the Church of today has no challenge for the youth of the land. It, in fact, holds a momentous challenge and the youth will answer it if they are given the opportunity. The bird in question earlier in this article did not arrange a new system for her fledglings but put to vigorous use that which had been employed by bird nature since the beginning. She thrust her young out on their own responsibility,—and they learned to fly!

Yes, responsibility is a mighty challenge. You are a responsible being. Are you proving to the world that you are worthy of such distinction? Is your society stronger because you are a member of it? Will you accept the challenge?

YOUNG WOMEN'S SPECIAL COLUMN

Corsicana, Texas.
July 2, 1931.

My dear friends:

What can I say to you this hot, hot, *hottest* day that will be the least bit interesting? I have tried and tried but no inspiration comes. And all that I want to do, if I could have my choice, is just NOTHING. But I presume one would feel the heat just the same, so perhaps it is just as well. Texas gets very warm but most of the time there is a breeze that helps us out wonderfully. Today the breeze seems to have forsaken us and it is terribly close. I think we shall have some rain a little later as it is thundering in the distance. The fields need it very badly, especially the corn. Cotton seems to like the heat though and it is not yet dry enough to hinder it.

A year has gone by since I became a "Y. W. Special". I wonder if I can trace some of my many blessings of this last year to the fact that I am a "Special" of the Young Women? I asked you a year ago to pray for us here in Texas and surely you have been remembering us. It has been a very busy year and there have been plenty of discouragements, but God has been good and the blessings have been many more. If we were to count them we would have to, like David, give it up and cry out,—"They are more than can be numbered."

Money has been very scarce with our women this year but I do not hear them complain; and they have tried to keep up their payments to our

work. I have noticed that they have made some response to every request that has come to them—and they have done it very willingly. Just now we are preparing for our Presbyterial meeting here in Corsicana. I have been very much pleased with the willingness of the women and young women to take any part assigned them if it is possible for them to be present. Some of our members are away at Summer School and cannot, therefore, be with us. And some are so far away. Our San Antonio friends are 250 miles away and if we are fortunate enough to have *one* car of them come we shall be very happy. They are planning and, if it is possible, I am sure that a car load of them will be here. But that is a long way for them to drive in the heat of July. Our meeting will be July 21, The subject of our Convention will be "Lift Up Your Eyes,—LOOK!"

Two morning addresses, by our women will be "We are Witnesses for Christ—in, Jerusalem and all Judea", and an address on the needs of the speaker's own town and community. "We are Witnesses for Christ in Samaria". A talk on "Home Missions in United States", our own work.

In the afternoon one of our ladies who has given a son to the Foreign Field, (he is very soon to sail for Syria), will speak on "We are Witnesses for Christ—To the Uttermost Part of the World." In the afternoon, we shall have a Junior Hour and the report of our delegate to the W. G. M. S. convention.

In the evening there will be a short address and then our Young Women will have a short pageant, stressing the Tithe and the Thank Offering.

Pray for us. Write to me.

Lovingly your friend,

Sallie E. Dickey.

Methods

It is surely a pleasure to look into so many new year-books and to have some idea of the plans of societies for the coming year. Usually the summer months are rather scarce in this product, but people are *remembering*.

While at Everett, the Nellie Lanning Society of the hostess church presented a copy of its new program and the one for the previous year. Both were made by the girls and are quite neat in finish. The monogram, combining the letters E, L, N, the year and the ribbon tie are the only adornments on the cover. The pages are done in duplicate or mimeograph. The roll call suggests a necessity for preparedness on the part of each member. Bible verses, names of missionaries and their stations or of schools and hospitals, facts from the study book, current events and what not are asked. At the picnic in July each was to be ready to help in the echoes from the W. G. M. S. convention.

This society has a special honor in that its advisor, Mrs. E. M. Walrath, is president-elect of the 1932 convention at Columbus, Ohio.

A verse at the close of the booklet reads thus:

"If I can let into some soul a little light,
If I some pathway dark and drear can render bright,
If I to one in gloom can show the sunny side,
Though no reward I earn,
I shall be satisfied."

Miss Catherine Chaffer, Everett, Washington, is chairman of the program committee.

A green cover with monogram and date in white and a white candle cut-out, with its reddish-yellow flame, adorning the center of the page call distinct attention to the program of the Walton, N. Y. Young Women's society. Then the motto on the base

of the candlestick as suggested by reference is challenging,—Matthew 5:16.

Miss Margaret Kilpatrick, 9 Griswold St., Walton, N. Y. sent an explanation of some of the features occurring on the program. For instance, a contest is mentioned, the different points to be attained being stated, such as attendance, Bible memory work, book review, reading of the Y. W. Department in the Magazine, and new members.

The society is divided into six groups, each one to have two meetings a year for which to provide. The three groups gaining the most credits are to be entertained by the losing groups.

As to roll call, each girl has her own missionary. At each meeting she is to present some information regarding her missionary. Some who have written their missionaries have already had replies.

Some of the devotional topics to be considered are "The Sower", "The Foundations" and "The Things Needful",—each with its reference.

Those desiring the use of sample copies of programs of presbyterials, will please send to the loan department at the Board rooms. A few such programs are on hand. Delaware Presbyterial has just recently celebrated its 40th anniversary, sending a program of the day's doings for review.

The folder containing the yearly program of the Women's society of the Laurelhurst church, Portland, Oregon, is at hand. This society uses the group system. The name, address and telephone number of each member are in print. No matter where the meeting is held, the house number of the hostess is before you so that no one is unaware of the place of meeting.

No vacation from study is taken, even the picnic having its devotional period and book review. It is a twelve months' proposition!

The women of this society graciously entertained the W. G. M. S. delegates as they journeyed towards the convention city. Some days later a few of its members showed hospitality to those members of the Board of Directors then in their city.

Mrs. S. E. Dubois, 95 E 46th St., Portland, Oregon, is president of the society and no doubt will be glad to answer any questions.

The Zanesville, Ohio, Y. W. M. S. program is quite decorative in appearance, an oriental pen and ink sketch adorning the cover. Almost every meeting features a Magazine study, probably a review of the month, as well as a mission book.

If you want to know just how the program works out write the chairman of the program committee, Mrs. T. O. Conner, Zanesville, Ohio.

The JOY Circle, (*Jesus-Ours-Yours*), of Albany, Oregon has sent in its first booklet. The monogram, "JOY", is done in black with shadings of green and yellow. The society is doing foundation work, getting acquainted with the fields for which our denomination has assumed responsibility. A monologue is promised for one meeting, "If they only knew", is a playlet to be given. It carries a lesson full of value to any society.

Mrs. J. B. Patterson, 520 W. 5th St., Albany, Oregon can give you further detail.

The following verses appear on the inside cover of the new year-book of the Y. W. M. Circle of the 6th church, N. S., Pittsburgh:

I asked the New Year, "What am I to do
The whole year through?"
The answer came, "Be true".

I asked again, "And what am I to say
To those who pass my way?"
"The kindest words" he said
"That you can say".

"What thoughts am I to think, day long,
year long"?
And clearly as a quick struck gong
The answer—"Think no wrong".

"And what roads take across the earth's
worn sod
Where many feet have trod"?
Swift came the answer
"Those that lead to God".

A beautiful cut of the old sixth church graces the opening page. A new committee is listed,—Cheerio! "Examination Time" is a topic to excite curiosity and also "The Gateway". "Educational Movies" was a topic assigned to a husband and wife so of course unusual. One musical program is scheduled. The general theme of the devotional period is "Women of the Bible". The chairman of the program committee is Mrs. J. S. Baughman, 103 Watkins Ave., Bellevue, Pa.

The program theme for the Evening Missionary Society of the 1st Church of Denver is "A Highway for Our God". On the front cover on either side of the outlined road is listed each section of the work of the mission field, home and foreign.

On the inside of the cover is quoted Isaiah 40:3. Then follows a dissertation on such a highway. At the foot of the page are the lines:

"For every mile of good brown road
Many bones must ache.
Enough for me if He should know
I did it for His sake.

"With every shovelful of dirt,
With every finished rod,
I'm saying to myself: 'Make straight
A highway for our God'."

The devotional subjects are related to the highway, such as "Road Builders of Yesterday", "Guide Posts along the Highway", "Preparing the Way for the Prince of Peace.", etc.

The banquet program topic is "Mobilization for Travel on the Highway", the names of different parts of the automobile being fitted to officer, committee member, business, etc.,—quite unusual as a missionary program but most interesting. A special Bible reading is listed at the close of each monthly program. How this is to be conducted is not suggested. Ask Mrs. John Connell, 245 South Gilpin, Denver. She is chairman of the program committee.

The four objects of the society as stated are:
1. Prayer and fellowship. 2. Such study as shall lead to broader knowledge and deeper interest in world-wide missions. 3. A quickening of community consciousness and Christian responsibility. 4. Co-operation in meeting the great opportunities and needs which confront the Christian World.

This society exchanges programs with the other missionary societies in the congregation once a year in the belief that it strengthens the bond between them.

Colorado Presbyterial at its last meeting was privileged to have in attendance one representative at least from each of its young women's societies. A Y. W. rally was held in which a representative from each society took part. The topic for the talks or papers was the 10 pennant points, each of which was discussed. Wonder if Colorado Presbyterial will be the first to win a pennant! It has won a hard point, *every society represented at the rally.*

OUR COVER PICTURE

The picture which adorns our cover is that of the Girls' School at Nasser. These girls come to study from one to four hours and then work four hours at gardening and other tasks for which they are paid a small wage. It is the wage that keeps them coming but the missionary has the opportunity of training the Hand and Head and Heart of these daughters of Africa.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

An announcement from Mrs. W. J. Buchanan of Monmouth, Ill., conveys the information that her daughter, Lulu Ellen, and the Reverend John Wilson Meloy were married on August 6th. As Miss Lulu Buchanan was the gifted President of the W. G. M. S. Convention at Fort Morgan, several years ago every member of every missionary society in our Church will be interested and pleased to hear of the establishment of this new Christian home at 501 North Walnut St., Bloomington, Indiana. The loving congratulations of every member of the Women's Board are hereby extended to Rev. and Mrs. Meloy and we pray that they may have the guidance of the Holy Spirit in their work for the upbuilding of the Kingdom.

In September we send out what we call "the big party" of missionaries. Those sailing from New York on the CITY OF HARVARD on September 10th were: For India—the Misses Ruth Ardrey, Nancy Hadley, Laura Reynolds, Margaret Murdoch, and N. Addaline Brandon. The last named goes for the first time to continue the work so ably commenced by her father and mother. Those sailing for Egypt on the same steamer were Mrs. Ada A. Dunlap and the Misses Alice Grimes, Venna R. Patterson, Margaret Work, Ruth Williamson, Ruth McCleery, and Isabel Simpson. Five of these are returning to the field and two, Miss McCleery and Miss Simpson, are newly appointed. You can imagaine the welcome these twelve workers will receive in the two fields. We do regret that the number is not larger but we can only add the names of those whom we believe the Lord has thrust out.

INDIA

A recent letter from India gives the sad information that Dr. W. T. Anderson has had another very serious attack of heart trouble. We must all pray that if it be the Lord's will his life may be spared and that he and his family and the Church may be given grace to bear whatever the Master has in store for us in connection with the life of this exceedingly valuable missionary.

The Board at its meeting on September 1st placed the names of Miss Elizabeth McCahon of India and Miss Margaret A. Smith of Egypt on our Pension Roll. Miss McCahon's pension dates from June 1, 1931 and Miss Smith's from July 1, 1931. We consider it a great joy and a great honor to have the names of these two veteran missionaries still on our roll. You will be pleased to know that Miss Smith has reached her sister's home in California; her address is 248 E. Buckthorn Ave., Inglewood, Calif. Miss McCahon is in fair condition of health in India and has not said one word about coming to America.

A letter from Miss Emma Dean Anderson brings the glad news that she had been talking to a missionary in India who she thinks will be willing to take up her work in that Home for Women on the same terms on which Miss Anderson has so successfully prosecuted the work from its beginning: that is to say, no estimate will be asked from the Board for its maintenance but they will continue to ask the Lord for the necessary funds, with the abounding faith that He is able and will continue, in the future as He has in the past, to answer the prayers.

Miss Anderson is booked to sail March 19, 1932 in company with Dr. Faith Reed and the Misses Boyd and Cash. They expect to come from Karachi, via the Persian Gulf across the Desert to Damascus and then on to the Holy Land. At Jerusalem Dr. Reed and Miss Anderson will leave the others and come to Egypt where

Dr. Reed expects to spend some time visiting her father. Miss Anderson hopes to arrive in New York May 10th. Pray that this party may have a very pleasant and profitable voyage, with rare experiences in the Holy Land and a safe arrival at their desired haven.

A letter from Mr. Merriam, the Treasurer of the India Association, reports that outstanding debit balances have been paid from credit balances in other departments so that the work of the Women's Board for the past year closed without a deficit of any kind.

At a recent meeting our Board granted the request of the Executive Committee that out of the interest on the Endowment Fund on the Avalon High School Rs.1798-10-0 be given for the purchase of a plot of land considered necessary for drainage. The Board also granted the Rs.611-8-6 asked for the John and Jane Denham Memorial School toward the erection of a wall to protect the plot of land, recently purchased, from cattle and their drivers who seek a short cut. The Executive Committee was also granted permission to use Rs.1200 from the credit balance of the Sangla Hill Girls' Boarding School for laying new floors in two dormitories, the specifications to be approved by the Property Committee.

EGYPT

Mrs. Rachel T. Seiver arrived in San Francisco August 27th. As her home is near there she came by way of the Pacific. We were sorry she could not be met by Mr. McClellan or any of the Board but have just learned that some of her loved ones were there to welcome her.

Miss Gudrun C. Estvad is spending part of her furlough in Baden Baden, Germany and is enjoying immensely her study with Prof. Flesch, one of the world's famous violin teachers. Pupils from Australia, America, Scotland and many other European countries attend his classes. She is booked to arrive in New York October 9th and will, of course, be met by our ubiquitous Mr. McClellan.

Since writing my last article I have been advised that a package from the Missionary Society of the Second U. P. Church, Springfield, Ohio, containing one dozen dresser scarfs, intended for our hospital in Tanta, Egypt, was shipped on the S. S. CITY OF AUCKLAND.

Another donation recently sent from Rock Island Presbytery for the Martha McKeown Hospital in Tanta contained the following articles:

12 Sheets, 20 Pairs Pillow Cases, 7 Blankets, 1 Comfort, 1 Crib Comfort, 34 Towels, 57 Wash Cloths, 59 Diapers, 2 Gauze Bandages, 7 Bandages, 65 Baby Slips, 35 Tray Cloths, 9 Baby Wrappers, 6 Baby Gowns, 8 Crib Sheets, 16 Marble Bags, 336 Quilt Patches and 2 yards of goods for border, 15 Sewing Bags and Contents, 12 Posters, 1 Dress, Box of Trinkets.

We are deeply grateful to these friends for remembering our work in this very substantial and generous way.

I regret to report the following item from a letter just received from Mrs. Coventry, dated August 18th: "One thing is very sad for all of us and for the Khayatt family who have for so many years supported the Khayatt School (all except the missionaries' salaries)—Amin Bey Khayatt died of flu last Sabbath, August 16th. The funeral train passed through Cairo about 10:30 in the evening. There was a big crowd at the station. It was a blow to the family. He was the last man of the family and they feel very bereaved. Pray for a blessing upon the Khayatt family during this sad bereavement."

Mrs. Coventry also states that Miss Anna Y. Thompson had to return to the hospital in an ambulance. Her feet and limbs were much swollen and she seemed weak in every way.

The Foreign Secretary and the Treasurer of the Women's Board had the pleasure of driving to the New Wilmington Conference for one day. Among other very interesting experiences we had the pleasure of congratulating Dr. and Mrs. H. E. Philips who had been married a short time previously. Mrs. Philips, as you know, was Mrs. Sara M. Eby. We regret losing her from our rank of workers for two reasons—first, because she was such a capable worker and second, because she had charge of the only training class for nurses in our work in Egypt. She inaugurated that work in Assiut Hospital and it has met with great approval. The hospital is very anxious to have another trained nurse take up this work which, of course, Mrs. Philips has been compelled to lay down. The best wishes of every member of the Board and their many other friends are hereby extended to them, for we know nothing better to have established in the land of Egypt than another Christian home.

During her second sojourn in Columbia Hospital it has been the Foreign Secretary's privilege to meet Dr. H. S. Hutchison of our hospital in Tanta. We had a very pleasant interview and he gave me a very interesting and detailed account of the recent addition to the Martha McKeown Hospital, including the new equipment. Dr. Hutchison had a very painful operation but it was not serious. We are thankful to report that he has made a splendid recovery.

Rev. F. D. Henderson and his son have also been patients in Columbia Hospital. We take pleasure in stating that they too went home in good condition.

When in New Wilmington (August 13th) we were very much gratified to become acquainted with Dr. Horace K. Giffen of the Assiut Hospital. The automobile that Mrs. Hill and I had was a big heavy Packard. As some of us were afraid to drive down the steep place into the corn roast, Dr. Giffen came to the rescue and transferred the ladies from the heavy car and drove us down to the corn roast in great comfort. He also saw that we were amply supplied with delicious corn and rolls and water melon, etc., without leaving the car.

It was a real joy to meet that day Rev. and Mrs. Nesbitt, Rev. and Mrs. Heinrich and daughters, Dr. and Mrs. Hickman, Dr. and Mrs. J. G. Campbell and many others of our beloved foreign missionaries whom we had not seen since they came home on furlough.

THE SUDAN

We are still praying and working the best we know to secure additional workers for the Sudan and Ethiopia. We are confidently expecting Miss Elsie Grove to sail for the Sudan in the very near future but the date is not yet settled.

ETHIOPIA

A very interesting letter from Addis Ababa written August 8th reads as follows: "I am sure you will be happy to learn of the progress being made at the Girls' Boarding School here and of the Lord's leading in the matter. Her Majesty has been very friendly toward me and was happy to have the school become one for lower class girls." They will be taught to cook and plan and keep house exactly as they will when they go back to their own homes. "The day of opening was July 18, 1931. Our guests were in company with the Queen, Mrs. Martin (one of the leading ladies of the country) and also the American minister's wife, Mrs. Southard. It was very thrilling for all of us missionaries and especially for me as my knowledge of entertaining royalty is limited. . . . There are twenty-three girls on my school roll and eighteen attend very regularly.

"The queen has promised to help build another dormitory because the present building is full. Of course we have to have a native woman living

GIRLS' MISSION SCHOOL, ADDIS ABABA
Those marked "X" are Boarders.
Her Highness, the Empress of Ethiopia erected the building for this school and takes much interest in the work.
Cut furnished from Mrs. George Moore Memorial Fund.

RECEPTION DAY AT THE GIRLS' SCHOOL, ADDIS ABABA
1. Her Highness, the Empress of Ethiopia, 2. Mrs. Martin, 3. Miss Kiemele, 4. Miss Chevarian, 5. Mrs. Bancroft, 6. Miss Hickie (Mrs. Martin's governess), 7. Miss White.
Cut furnished from Mrs. George Moore Memorial Fund.

in the dormitory with the girls. . . . Today is Saturday and the girls are industriously working at washing their clothes and cleaning house. They do some very amusing things but in time they will become adept. Miss Arveson and I are living together in the School. . . ."

"Mrs. Campbell, could you tell me where I could order knitting needles and embroidery hoops for the girls in the School? I am very anxious that these girls should learn to use their hands in a profitable way but materials here are very limited."

I am sure just as soon as many of the readers finish this last paragraph they will make up their minds to send knitting needles and embroidery hoops to the girls in the School at Addis Ababa. I am not sure whether the knitting needles are for wool or for cotton so I would advise you to send some of both kinds, and embroidery hoops of different sizes. There is no better thing to do than to teach people to help themselves.

PRAY

Pray that if the Lord will Dr. W. T. Anderson, Miss Anna Y. Thompson and Miss Margaret Smith may be restored to normal health and be able to do the work in which they have been veterans. Pray that a revival from the Holy Spirit may come upon our entire Church at home and abroad, that unnumbered souls may confess Jesus Christ as Saviour and Lord, that saints may be re-inspired and re-invigorated so that their work and their gifts may be more abundant in the future than in the past; that as a consequence of this revival the work of all the Boards of the Church may receive so much new impetus that not one may report a deficit to the Assembly of 1932. Pray that no further cuts may be necessary in the work of any of the Boards of the Church, and that men and women who have a fine knowledge of the language in different fields may be returned in God's good time to labor for the people they love so well. Pray that the number of readers of *The Womens Missionary Magazine* and the membership of our missionary societies may be greatly increased. In short pray that the year 1931-1932 may be the most evangelical year in the history of the United Presbyterian Church and that more redeemed souls may be added to its membership than ever before in its history.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.
Pittsburgh, Pa.

WHY A YOUNG WOMAN SHOULD VOTE

Your Privilege—

You have come to your majority and in the eyes of the law assume the responsibility for your own acts. Your country now gives you the right of citizenship, the privilege of taking part in the government through your vote, a voice in the selection of public officials and the power to make your influence felt in civic affairs. As you value the protection of life and property that you expect your government to give you as a citizen, so you should value your opportunity to take part in that government.

Your Obligation—

You should be interested as a citizen in the choice of honest men to handle the expenditure of public funds, of incorruptible judges to interpret and enforce the law, of local and county officers whose policies and acts will determine the type of public life and the enforcement of

law in your own community and of state and national officials whose administration will exert a deep influence and lead to far-reaching results.

Your Task—

In order to vote, you will have to find out what tax or taxes you are required to pay, when and where to register, dates of primary and general elections, how to mark a ballot and all the available information you can obtain about the candidates.

Your Responsibility—

If you neglect your opportunity to vote, you will not be harmlessly inactive but on the contrary you will be helping to elect a very undesirable class of officials for the citizens who favor such men always vote. You may also do this very thing if you do not take the time and effort to learn anything about the candidates and vote blindly or for a party ticket.

Your Sacred Charge—

Every generation has its tasks. You in your generation have some of the greatest problems of national and world importance to solve. The generations before yours so educated and so influenced public opinion that the legalized liquor traffic was abolished and the Eighteenth Amendment was placed in the Constitution. Yours will be the task to keep it there and to secure the highest degree of enforcement in national life. The most effective way in which to make your influence felt is to vote at every election for dry candidates pledged to uphold and enforce this law. You young voters can exert a tremendous influence which should be a sacred charge to you since it places in your hands the power to do good or work harm to your country. Speaking of the presidential election, this prediction has been made, "In every pivotal state, the first voters could, if they wished, decide the election."

O young women of the church, rise to the opportunity, use the power and the influence that is yours! VOTE, VOTE for the honest, fearless, dry candidates pledged to enforce all laws.

CITIZENSHIP MATERIAL NOW READY

Citizenship Plan of Work—includes two suggested programs and use of supplies.

Citizenship pageant, "The Urn of Destiny."

Citizenship Pledge cards.

"Are You Registered" cards.

"When Liquor Was Legal"—a booklet for program use, not distribution.

Also the following leaflets:

Why Vote.

Why A Young Woman Should Vote.

Educating Future Citizens.

What the Bible Has to Say About Citizenship—references for devotionals.

The Eighteenth Amendment.

Economic Gains Under Prohibition.

Moral Gains Under Prohibition.

Substitutes for Prohibition.

Why the Law is Not Enforced.

Youth and Law Observance.

A Mild Catechism.

Alcohol and Christian Life.

Reasons Why An American Youth Should Sign the Pledge.

POSTERS

Preparedness.

Pay required taxes.

Be registered properly.

Seek reliable information.

Vote, for principles, not party.

Bad officials are elected by Good Citizens who do not vote.

A Christian citizen is a follower of Jesus Christ who relates his Christian principles to political action.—Mrs. Ida B. Wise Smith.

Without the women and their influence, the Eighteenth Amendment could not have been written into the Constitution, and without the women and their influence, (and vote) it cannot be kept in the Constitution"—Senator Borah.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

OPENING OF FRENCHBURG SCHOOL

By Rev. Albert S. Work, Superintendent, Frenchburg, Kentucky

After several months of comparative quiet the campus of Frenchburg school has taken on new life and activity. Throughout the summer Dr. Mitchell worked faithfully caring for patients in the hospital and making numerous calls in the community and at outlying centers in her ministry of mercy. Mr. McDowell has been chiefly concerned with the changes being made at the Boys' Dormitory, at the same time keeping up the farm work and tending to the dairy herd. Having been lifted five feet and now having under it a splendid stone walled basement, the Boys' Dormitory makes a very different and much finer appearance to the passerby and is more commodious for the twenty boys who now occupy it, along with their matron, Miss Edna Sutton.

Other improvements made during the summer included painting in the teachers' home and school building which was badly needed, and numerous repairs and additional small equipment.

School opened with a good enrollment. Most of these students depend upon Frenchburg to give them their only opportunity for an education and many must work out as much as possible of their expenses and be helped by loans or gifts with the remainder. All the former boys and girls seem glad to be back and the new group show splendid possibilities and are quickly taking their places among the others. One of the happiest reports so far made was of the boys prayer group having in attendance all the new and nearly all the old boys and in which nearly all, including some of the newcomers, took part.

The new Principal, Miss Ruth Courter, formerly a teacher in Cairo, Egypt, is smoothing out the irregularities of the first days and putting into operation an excellent schedule and plan for the school year. Others who are carrying a share of the work are Miss Martha Baird, teaching first and second grades, Miss Genevera Jamieson, third and fourth grades, Miss Lou Berryhill, fifth and sixth grades, Miss Grace Finney, Junior High School subjects, Mr. McDowell, Junior High School subjects, Mrs. Work, teaching music and having charge of all music work of the institution, Miss Thelma Porter, teaching Home Economics and other subjects, Mr. E. M. Bailey, teaching science and mathematics, Miss Helen Wright, English and Latin. In addition to the teachers, Miss Edna Sutton, Miss Mae Beveridge and Mrs. Caroline Pollock serve as matrons and Miss Margaret Beveridge is secretary, looking after the records and correspondence of the institution.

Church and Sabbath School activities have continued through the summer, but the opening of school greatly increases the force of workers and the attendance at the services. The first Sabbath almost the entire Sabbath School attended the County Sabbath School Convention at Scranton. It will mark, we are sure, a real rallying time in religious education and spiritual things.

EZEL

Rev. Ray Davis writes, in a personal letter to the Editor, that Ezel is in great need of used clothing. With the approaching winter the need will increase.

The branch railroad line running to Rothwell, Kentucky has been discontinued. Hereafter all shipments intended for Ezel should be sent to Mt. Sterling, Kentucky.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

FORTIETH ANNIVERSARY

At the close of the present Church year, forty years of organized Junior work will have been completed. Who can estimate the value of all these years of faithful teaching? We know that thousands of children have received Bible and missionary training in the Junior Societies, which has given them a life-long interest in the work of the Church. Not a few are today Christian leaders at home and in mission fields abroad. If the results of these years could be shown in tangible form, how it would encourage and stimulate Junior leaders today, who sometimes need much encouragement to continue on in faithful, earnest efforts for the children. In order that we may make this "Fortieth Anniversary Year" an outstanding year, the following goals have been set. All Junior leaders are urged to bring the work of their societies up to standard by:

(1) A large increase in membership, including many new Junior and Little Light Bearers' Societies.

(2) A large number of Juniors uniting with the Church.

(3) A large increase of societies using the Home and Foreign Mission text books.

(4) A more general use of the Junior Missionary Magazine. There should be a Magazine in every home in the Church where there are children of Junior age.

(5) An increase of contributions including many new Junior Life-Members and every society making a contribution to the "Junior Special".

(6) An effort on the part of all Presbyterials to stimulate interest in Junior Missionary Work by holding Junior Rallies and Conferences of Junior Workers.

WORLD FRIENDSHIP

Mission studies for this year are again upon the theme of world friendship. The foreign text book to be used is "Open Windows" by Mary Entwistle, an English writer of charming stories for children. A friendly Christ-like world will be built by the coming generation as the boys and girls of the nations come to know and understand each other in the spirit of Christ. Miss Entwistle portrays Christ as having thrown open the windows of the world and through these world windows we are shown the life of the children in the villages of many lands. It is the earnest hope of the Central Committee on Mission Study that the use of this text may lead the boys and girls of our churches to come into friendly contact with these other children. Order copies of "Open Windows" also "Programs on World Friendship" from the Literature Department.

The following paragraphs are taken from an article recently appearing in the *Parents' Magazine* entitled "Educating for Peace", by Frances Frisbie O'Donnell:

"Very few children, girls as well as boys, reach the age of five without having, again and again in natural play, enacted scenes of war and battle. This is all very harmless if identification with warlike activities passes as a stage of development. The trouble is that often, instead of passing, it becomes stronger after the child goes to school and is influenced by standards of society. Profound respect for the soldiers who have fought our nation's battles is, of course, right. But giving our former soldiers all honor is not incompatible with the conviction that they made enormous sacrifices that, in a world sanely conducted, would not have been necessary—sacrifices the like of which need not be demanded again if enough people will put on their thinking caps.

"World consciousness, friendly feeling toward other peoples, should

be developed in children. A boy's or a girl's reading is a great factor in arousing universal good will. Youth of today is fortunate in having available much splendid literature on life in other countries. Through such diversified reading, a boy or a girl catches the spirit of life in parts of the world which otherwise would seem strange and alien. The right reading will create a feeling of friendliness with other races. Nobody wants to go to war against his friend.

"As the child grows older he should begin to understand the causes of warfare and just what kind of difficulties must be adjusted before there can be national stability. Although almost without exception students of political problems hold that the underlying causes of war are economic, the average high school pupil hears far too little about such causes. I have examined a large number of history texts and find in the majority no adequate treatment of the international scramble for seaports, security in trade, control of mineral deposits and other economic advantages. That in modern times this scramble, if uncontrolled, leads periodically to wars is a principle every school boy and girl could and should understand. Too many of our boys and girls can name battles and outline the strategy of wars without catching a glimpse of the mighty economic conflicts that caused them and may cause them again. Family discussions of world conditions are always a help to the school child in acquiring this basic understanding.

"Just as important as the causes of war are the results of war. In a well-known encyclopedia for children and young people there is a pictorial chart that gives, in the clearest form I have ever seen, a conception of the cost of the World War. After one boy in the eighth grade had studied this chart for hours, he remarked, 'Why don't people see that they can't gain half as much by going into any war as they would by staying out?'

"To many of us it seems that the parent who encourages such thinking in the home will be sure of fulfilling a patriotic duty in giving the world a citizen who can decide things for himself."

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY BOOKS AND HELPS 1931—1932

Foreign—Senior

Christ Comes to the Village—Cloth, 75 cents; paper, 50 cents.

How to Use "Christ Comes to the Village." Price, 25 cents.

A Set of Six Posters—50 cents per set.

Foreign—Junior

Open Windows—By Mary Entwistle. A story study-book for girls and boys from 9 to 13 years. Price, 50 cents in paper.

How to Use—"Open Windows"—Price 15 cents.

Everyland Children Posters—(In colors) 25 cents per set of eight.

Foreign—Beginners

Matayi and Prayma—Candy and Love—Price 25 cents.

Home—Senior

At Work in the Home Land—Single copies, 35 cents. In quantities of 5 or more, 30 cents each. There is no suggestion for leaders. (Denominational.)

God and the Census—Cloth, $1.00; paper, 60 cents.

Leaders' Manual—Paper, 50 cents.

Home—Junior

The Uplift—Single copies, 50 cents. In quantities of 5 or more, 45 cents.

How to Use—"The Uplift"—15 cents.

Strips of Tickets for the class—1 cent each, 10 cents per dozen.

Out in the Country—Paper, 75 cents. The **How to Use** is included in the book.

New Leaflets

Sacrificial Giving, 2 cents.

Reveries of a New Missionary, 3 cents.

My Friend, The Shulla Woman, 3 cents.

Bamba (reprint), 5 cents.

Sixteen Missionary Programs, (revised), 5 cents.

Women of the Bible (Devotional service), 2 cents.

People of India, 3 cents.

Purpose and Plan of the W. G. M. S., 1 cent for postage.

Little Neighbors of the World, 25 cents.

Suggestions to Literature Secretaries of Local Societies. Free for Postage.

For pageants and other leaflets, send for our Catalogue.

Maps

The maps of our Foreign Mission fields —Egypt, India, and the Sudan including Ethiopia—can now be secured for 35 cents each, or the three maps for $1.00. These maps have formerly been listed for $1.00 each.

Prayer Cycle

Includes all the missionary work of the United Presbyterian Church. There has never been a time when earnest, united, definite prayer was more needed in our church. The Prayer Cycle is a help to this kind of prayer.—10 cents each; $1.00 per dozen; $7.50 per 100.

WORLD DAY OF PRAYER FOR MISSIONS—February 12, 1932

The World Day of Prayer for Missions is observed annually by the Christian women of the world the first Friday in Lent. This winter it falls on February 12, 1932.

Most of the supplies for this service are now available at our headquarters, and the others will be in stock as soon as they are off the press. It would be of the greatest assistance to this department if those who expect to have a part in arranging for this **Day of Prayer** would order their supplies very soon. It is not too early to arrange for so important an event. We desire to have enough supplies for every need, but we cannot afford to have **left-overs**, as that means a total financial loss. Please let us have your full order, at least early in January.

Call to Prayer—Free. Order now and use with your Prayer Cycle.

New Retreat—10 cents. Order for Local Committee and Leaders.

Seals—25 cents per 100. Use them on your letters from now until the **Day of Prayer.**

Programs—10 cents each; $1.75 per 100. Order sufficient for your possible audience.

Posters—10 cents each. Order as many as will be needed in the churches participating. Tack them on the bulletin boards of your church. Get permission to place them in the windows of business houses as the time approaches. Keep the fact and the date of the service before the missionary organizations. Pray for the **Day** regularly.

Tributes

MISS ELVIRA FERGUSON

Again the "Death Angel" has come into our little flock in the Clifton United Presbyterian congregation and claimed for his relentless reaping, June 10th, Miss Elvira Ferguson, for many years one of our faithful, loyal members. A quiet, retiring, cheery disposition—as we knew her. She will be missed, her unobstrusive ways of helping our church work, including liberal financial support, remain a tribute to her memory. Is it not beautiful to know she has passed on to her "Mansion" after her long battle of life?

Mrs. J. B. Rife,
Miss Margaret B. Rife.

MISS JENNIE HAMILL

Miss Jennie Hamill, a faithful member of the United Presbyterian Church of New Florence, passed to her reward on May 7, 1931 after a short illness. She spent almost her entire life as a beloved member of the William J. McNeilly family, being taken to his home when a little orphan child two years old. She remained a faithful member of the family helping to care for each member in turn at their passing. The members of the family provided well for her at their death, and she in turn did not forget the church and missionary cause at her passing. She was a faithful member of the missionary society, serving in the capacity of Treasurer, and was a very liberal giver to the cause of missions.

To Know her was an inspiration.

Funeral services were conducted at her late home near New Florence on May 11. She rests in Old Bethel Cemetery.

She surely merited the promise, "Be thou faithful unto death and I will give thee a crown of life." —Committee.

MRS. GERTRUDE MURRAY

We, the members of the Annie Laurie Cleland Circle of College Corner, Ohio, desire to pay a tribute of respect and love to the memory of Mrs. Gertrude Murray, who was called to her heavenly home, April 6, 1931.

In every department of Church work, she was a faithful, loving, and cheerful worker. Her efforts were given in love for her Saviour and her delight in being of service.

We honor her memory, and may her example be a benediction to those who are left.

We miss her presence, her voice in prayer and praise, but knowing that she is happy in that house not made with hands, eternal in the heavens, we can say, Thy will be done.

Anna M. Brown,
Martha M. Paxton,
Mary Eleanor Patton.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev R. G. Smith .....Tama, Iowa
Rev. R. H. Barr .....Warm Springs, Ore.
Rev. W. A. Matthews .....Simnasho, Ore.

HOME MISSIONS

Mrs. A. Caliandro, (Italians) 80, 29th St., ...West New York, N. J.
Mrs. Maude Morrison, (Aliens) .....Hickory, Pa.
Miss Gretta Ohman, ...R. D. 3, McDonald, Pa.
Mrs. Frank Lieske, (Aliens) .....Langeloth, Pa.
Mrs. Mary Ciancio, (Italians) 7609 Tioga St., ...Pittsburgh, Pa.
Miss Ella Montgomery, Route 4, Mansfield, Ohio
Miss Jennie D. Nicol, 7501 S. Normandie Ave., ...Los Angeles, Calif.
Miss Sallie E. Dickey, 114 Kendall St., ...San Antonio, Texas
Miss Mildred Robb, 1345 Ocean Ave., ...San Francisco, Calif.
Mrs. Alice M. Maxon, 531 Couch St., ...Portland, Ore.
Miss Margaret Heazlett, 1135 Hiland Ave., ...Coraopolis, Pa.
Mrs. J. C. Alter, ...So. 10th St., St. Joseph, Mo.

MOUNTAIN MISSIONS

Rev. Albert S. Work, ...Frenchburg, Ky.
Prof. M. H. McDowell, ...Frenchburg, Ky.
Prof. Frank Wiley .....Frenchburg, Ky.
Prof. E. M. Bailey, ...Frenchburg, Ky.
Miss Ruth L. Courter, ...Frenchburg, Ky.
Miss Helen Wright, ...Frenchburg, Ky.
Miss Grace Finney, ...Frenchburg, Ky.
Miss Lou Berryhill, ...Frenchburg, Ky.
Miss Genevera Jamieson, ...Frenchburg, Ky.
Miss Martha Baird, ...Frenchburg, Ky.
Mrs. Albert S. Work, ...Frenchburg, Ky.
Dr. Esther Mitchell, ...Frenchburg, Ky.
Miss Edna Sutton, ...Frenchburg, Ky.
Mrs. Caroline Pollock, ...Frenchburg, Ky.
Miss Mae Beveridge .....Frenchburg, Ky.
Miss Margaret Beveridge, ...Frenchburg, Ky.
Miss Thelma Porter, ...Frenchburg, Ky.
Rev. Ray M. Davis, ...Ezel, Ky.
Mrs. Ray M. Davis, ...Ezel, Ky.
Miss Edna May Eastwood, ...Ezel, Ky.
Miss Lillabel Towle, ...Ezel, Ky.
Miss Etheldean Ferguson, ...Ezel, Ky.
Miss Kate D. Seaman, ...Ezel, Ky.
Miss Ruth M. Bemis, ...Ezel, Ky.
Miss Alice M. Childs, ...Ezel, Ky.
Miss Hazel A. Birnbach, ...Ezel, Ky.

FREEDMEN'S MISSIONS

Mrs. B. B. Groves, ...Arlington, Ala.
Mrs. N. D. Williams, ...Arlington, Ala.
Miss Mezilla P. Horn, ...Arlington, Ala.
Miss M. E. Burton, ...Arlington, Ala.
Mrs. A. D. Michael, ...Arlington, Ala.
Rev. W. G. Wilson, ...Camden, Ala.
Alphonso W. Young, ...Camden, Ala.
Lorenza E. Poe, ...Camden, Ala.
Walter H. Anglin, ...Camden, Ala.
Miss Annie Blevins, ...Camden, Ala.
Miss Lenora L. Starkey, ...Camden, Ala.
Mrs. Amanda Freeman, ...Camden, Ala.
Miss Evelyn Haygood, ...Camden, Ala.
Mrs. S. P. Marsh, ...Camden, Ala.
Mrs. Eunice Young, ...Camden, Ala.
Miss Mamie Smith, ...Camden, Ala.
Miss Lucy Woodward, ...Camden, Ala.
Mrs. M. B. Waters, ...Camden, Ala.
Miss Grace L. Adams, ...Canton Bend, Ala.
Miss Minnie A. Nunn, ...Canton Bend, Ala.
Miss Daisy Osburn, ...Chase City, Va.
Mrs. Fanny Jones, ...Chase City, Va.
Mrs. Luella Tidball, ...Chase City, Va.
Mrs. Della Seright, ...Chase City, Va.
Mrs. Lavinia Gaines, ...Chase City, Va.
C. L. Blackwell, ...Chase City, Va.
Miss N. J. Rhea, ...Miller's Ferry, Ala.
Mrs. F. H. Carey, ...Miller's Ferry, Ala.
Mrs. L. M. Smith, ...Miller's Ferry, Ala.
Mrs. F. O. Parker, ...Miller's Ferry, Ala.
Mrs. Eva Adams, ...Henderson, N. C.
Miss J. A. Warren, ...Henderson, N. C.
Miss Emma Ford, ...Henderson, N. C.
Mrs. Della Reddick, ...Henderson, N. C.
Mrs. Mattie Ellis, ...Henderson, N. C.
Mrs. J. H. Tarter, ...Henderson, N. C.
Wm. Peters, ...Prairie, Ala.
James Rivers .....Prairie, Ala.
Miss Hope Edwards, ...Prairie, Ala.
Miss Etta Blevins, ...Prairie, Ala.
Miss Elizabeth Bradford, ...Prairie, Ala.
Mrs. Etoila Peters, ...Prairie, Ala.
Mrs. Estella Perkins, ...Prairie, Ala.
Miss Mattie King, ...Prairie, Ala.
Anna Rutherford, ...Knoxville, Tenn.
Jennie Robertson, ...Knoxville, Tenn.
Myrta McVey, ...Knoxville, Tenn.
Mrs. Sophia Johnson, ...Knoxville, Tenn.
Bertha Lash, ...Knoxville, Tenn.
Eva Grove, ...Knoxville, Tenn.
Miss M. Rogers, ...Townsville, N. C.

Donations of Clothing needed at Arlington, Camden, Canton Bend, Miller's Ferry, and Prairie. New materials and Christmas boxes are gratefully received at all stations. Remember to prepay freight and put name of society and place inside of box. Address contributions as follows:

Arlington, Ala.—Post Office address, Annemanie, Alabama. Shipping point, Arlington, Ala.

Camden—Rev. W. G. Wilson, Camden, Alabama.

Canton Bend—Rev. J. N. Cotton, Camden, Wilcox County, Alabama.

Miller's Ferry—C. S. Simpson, Post Office, Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry, Alabama.

Prairie—Prof. William Peters, Post Office address, Prairie, Alabama. Shipping point, Catherine, Alabama. Mark for Prairie Mission.

Ezel, Kentucky in Dire need of used clothing

Send all shipments for Ezel to

REV. RAY DAVIS

EZEL, KENTUCKY

via MT. STERLING, KENTUCKY

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....
Miss Helen Artman, 1920 .....Sialkot City
Miss Katherine Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Campbellpur
Miss Roma Beatty, 1909, Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss N. Addaline Brandon, 1931 .....
Miss Frances E. Brown, 1928 .....Sargodha
Miss Theresa Brownlee, 1922 .....Sialkot City
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Jhelum
Miss Laurella G. Dickson, 1897 .....Sargodha
Miss Margaret Fehlman, 1913 .....Lyallpur
Miss Betsy Fleming, 1913 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....
Miss Eva M. Hewitt, 1930 .....Gujranwala
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1903 .....Jhelum
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Pathankot
Miss Sara Jane Lamont, 1928 .....Gurdaspur
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1920 .....Sialkot
Miss Mary E. Logan, 1891 .....Rawalpindi
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss Mary R. Martin, 1890 .....Shiekhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Margaret L. Murdoch, 1924 .....
Miss Marian T. Peterson, 1930 .....Gujranwala
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Enda Ward, 1923 .....Sargodha South
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1920 .....Sangla Hill
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1920 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Hazel Bennett, 1908 .....
1657 Potomac Ave., S. H. Br. Pitts., Pa.
Miss Evelyn Cathcart, 1925 .....Marrisa, Ill.
Miss Henrietta Cowden, 1905, ...Quaker City, Ohio
Miss Evva P. Hartig, R. N., 1924 .....
.....9 Beall St., Frostburg, Md.
Miss Kate A. Hill, 1896, ...Eldora, Iowa
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Miss Esther Moyer, 1924 ....R. D. 1, Fombell, Pa.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 .....
.....606 Baltimore Ave., Waterloo, Iowa

EGYPT

Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Minia
Miss Lucia Dwight, 1919 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Cairo
Miss Alice Grimes, 1924 .....
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Minia
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Ruth McCleery, 1931 .....
Miss Lillian McClelland, 1923 .....Cairo
Miss May E. McFarland, 1919 .....Cairo
Miss Carol E. McMillan, 1906, ...Tanta
Miss Helen J. Martin, 1915 .....Cairo
Miss E. Roxy Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Sara B. Meloy, 1923 .....Tanta
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....
Miss Frances M. Patton, 1922 .....Mansoura
Miss Estelle Robertson, 1922 .....Cairo
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Isabel Simpson, 1931 .....
Miss Nellie C. Smith, 1911 .....Minia
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Helen May Walker, 1930 .....Cairo
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....
Miss Ruth Mary Williamson, 1924 .....
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Margaret A. Work, 1924 .....
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909, ...New Market, Iowa
Miss Gudrun C. Estvad, 1925 .....
Miss Alta G. French, 1925 .....Goldfield, Iowa
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Jeannette L. McCroy, 1926, Sterling, Kansas
Mrs. Rachel Tracy Selver, 1925, 133 S. Rex-
.....ford Drive, Beverly Hills, Calif.
Miss Jane C. Smith, R. N., 1922, ...
.....438 N. Market St., Ligonier, Pa.
Miss Margaret A. Smith, 1872 .....
248 E. Buckthorn Ave., Inglewood, Calif.
Miss M. Frances Tait, 1925, ...R. D. 5, Mercer, Pa.
Miss Ida B. Whiteside, 1913 .....
.....Salem Street, Greenwich, N. Y.

SUDAN

Miss Mary E. Coie, 1919, ...Khartum North
Miss Una Coie, 1918 .....Khartum North
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 .....Khartum North
Miss E. Verna Pillow, 1930 .....Omdurman
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Marguerite M. McClellan, 1926, Olathe, Kans.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, R. N., 1924 .....Gorei
Miss Isabel Blair, 1922 .....Sayo
Miss Mildred Kiemele, 1929 .....Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 .....Sayo
Mrs. Ruth L. Walker, 1923 .....Gorei
Miss Florence D. White, 1923 .....Addis Ababa

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920 ....Reedsville, Pa.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

MISSIONARY MEETINGS AND DINNER PARTIES

In the Fourteenth Chapter of Matthew we read the account of two dinner parties. Aside from the fact that a king was host at each, they were not similar. One feast was given in a palace, the other in the desert; one on marble floors, the other on green grass; one for the host's own pleasure, the other for the comfort of others. One was accompanied by carousing, dancing, oaths and bloodshed, the other by orderliness, prayer, and loving service. According to accounts of similar banquets, humble slaves from all parts of the world, waited on the imperial Herod. The lowly Jesus served His own guests. One king entertained a few rich and noble courtiers, the other afforded gracious hospitality to more than five thousand poor. Costliness and display marked one feast, while sacrifice and simplicity adorned the other. We are not told of the conversation at Jesus' party, but intrigue and jealousy influenced the table talk at Herod's. Finally, in this array of contrasts, a murder ended one feast, and a thrift lesson the other: a poor head was taken up at one, and twelve baskets of food at the other. We are not told of Herod's leave-taking of his guests, but Jesus, the perfect host, bade his guests god-speed, and sent them away.

How does this apply to missionary meetings and dinner parties. It all grows out of a remark made recently by the Foreign Secretary of the Women's Board. As she lies in bed with a fractured hip, she dispenses sound advice and good cheer to those who pay court at her bedside. I heard her give a loving tribute to her friends. She said that they were tried and true, and that she found them and won them as friends, not at clubs or parties or balls, but in doing the work of the Master, and that she chose them, not for their wealth or social position, or family, but for their Christ-like qualities.

"Come ye out from among them, and be ye separate", says the Lord. They are not wrong in themselves, these worldly gatherings where people of the world meet for pleasure and for self-advancement; but they are for self. They accomplish little for the Kingdom; and little by little, they draw interest from Kingdom affairs. To draw further analogy from the court dinner, think of the heads that are figuratively severed from bodies in the usual gossipy conversation of such gatherings!

The missionary meeting, like Jesus' dinner party, concentrates interest on others rather than self; it is educational rather than recreational; money goes farther with greater results; it is not a **faux pas** to have public prayer; and Jesus is always there.

Miss Agnes L. Ballantyne, Xenia, Ohio.

THE BIBLE WOMAN IN AN EGYPTIAN VILLAGE

No. 1. It was Market Day out in a little village near Tanta. The young Bible woman, named Esther and I being out in the village we took opportunity to get some pictures as the crowd passed by on their way home from the Market. Esther is saying: "Now everybody stand still!" A passing camel made a slight interruption and had to have the "Right of Way".

No. 2. Our friend with the jar of clarified butter on her head and a poor sick baby in her arms became quite interested in what Esther had to say. All the boys and girls who gathered around, (only a few of whom show in the picture) were much interested.

No. 3. And still the crowds pass by. This group of women halted to find out what was going on and heard the message. Note their smiling faces.

No. 4. Wayside hearers. Along the path comes an old woman riding a donkey with her empty basket in front of her. She had sold all her produce and seemed happy and glad to listen. All around her are many others who also hear the message. Oh! These hordes and hordes of people who need to be told of salvation!

Cut furnished from Mrs. George Moore Memorial Fund.

See "Problems and Progress" Page 205